An Armory *Against Sathan.*

Teaching how to pray, and what to pray; necessarie for all estates and degrees of persons *whatsoeuer.*

Collected by *Henry Hoddesdon* Maister of Artes, and Preacher of Gods Word.

PHIL. 4. 6.

Bee nothing carefull, but in all things let your requests bee shewed vnto God in prayer and supplication, with giuing of thankes.

μὴ μεριμνᾶτε ἐν μηδενὶ ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωριζέσθω πρὸς τὸν θεόν.

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To the High, Noble and most *Vertuous* CHARLES, *Prince of Great Brittaine.*

MOST gracious Prince, I feare but faint not: for it becom-

meth not him that prayeth to bee faint-hearted: for though the excellencie of your royall Perſon aſtoniſh, hope comforts, preſuming the more great to bee the more gentle, I haue therefore beene bold to Dedicate this little Booke vnto your Excellencie, which though it bee vnworthy ſo worthie a Patronage, yet doth it humbly deſire to bee accepted as a poore token of his moſt loyall affection and duty vnto your Excellencie: who with his booke of prayers preſented vnto your Highneſſe, prayeth continually, and without ceaſing

ceasing that God would vouchsafe to accept your prayers, and grant you your heatts desire, and so doth rest:

Your Highnesse most deuoted Seruant.

Robert

Henry Hoddesdon.

To the Reader.

GEntle Reader, I sent thee, not many yeares since, a booke concerning the death and resurrection of the bodie, to comfort thee against the one, and to assure thee of the certainetie of the other. And because Loue is commended in the booke of God, as the onely way and meane wherby to come to blisse, I sent thee a Treatise to direct thee

thee more fully and perfectly to the true vnderſtanding and knowledge, and neceſſarie practiſe and vſe thereof. Since which time perceiuing the increaſe of iniquitie, and the preſumption of ſinners to bee great and almoſt deſperate, I ſent thee a booke to warne thee of the ſinne which is irremiſſible, deſcribing the ſteps and ſtaires vnto it, to bee preſumptuous ſins and great offences, which in theſe miſerable daies are (alas) moſt common and rife amongſt vs: All which notwithſtanding as the Prophet Dauid ſaith, ſo ſay I, it grieueth mee to ſee the tranſgreſſours, yea to ſee the prophaneneſſe

neſſe of the multitude, and greater part of men, who ſinne ſecurely in euery kind, as they that caſt off feare and will not bee warned to take heed. How do you ſay *(ſaith the Prophet* Ieremie, Ier. 8. 8.*)* wee are wiſe and the Law of the Lord is with vs, loe certainely in vaine made hee it, the penne of the Scribes is in vaine: *Yea in vaine is the Word of God Preached, and the pen of the Writers is in vaine: For as* Eſdras *ſpeaketh,* 2. Eſd. 7. 49. What profite is it vnto vs if there bee promiſed an immortall life, when wee do the workes which bring death? and that an euerla-

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sting hope should bee promised, seeing that wee betide our selues to deadly vanitie? And that there should bee appointed vs dwellings of health and safety, if wee haue liued wickedly? And that an eternall Paradise should bee shewed whose fruit remaineth incorruptible wherein is safetie and health, if wee will not enter into it? *Hence it is that (as the Prophet saith,* Ier. 8. 9.) *the iust, and such as reproue, are hated, backbited, slandered, vexed, persecuted, euill spoken of without a cause, by the rabble of a wicked sort which are multiplyed euery where and without*

out remedy: The penſiue and moſt bitter and dolorous conſideration heereof hath moued mee to ſend vnto thee a booke of prayers, exhorting the godly minded to this heauenly exerciſe as the onely comfort and hope of remedy in theſe moſt dangerous daies. And albeit thou haſt (good Reader) ſtore of helpe in this behalfe, yet hath it beene my deſire to exerciſe my poore talent this way; with what ſucceſſe or fruit I know not, but with what good will and loue of thy welfare, the Lord aboue knoweth. To incite vs to pray what can bee more then the conſideration of the certainety of the miſerie

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that ſhall bee in the latter day, and the vncertainety of our life which is weake and ſubiect to many dangers, the rage and malice of our cruell aduerſarie Sathan, and others in the world his adherents; our enemies on euery ſide who threaten, and would ſwallow vs vp if the Lord himſelfe ſhould not helpe, if hee ſhould forſake vs: Finally, the multitude of them that tranſgreſſe and ſin moſt grieuouſly, and are careleſſe to the prouoking of wrath, euen the wrath of God againſt the people of God, yea the whole Land of Iſrael: *Let vs therefore, as the Prophet* Ieremie *ſpeakes*, La-

An Armory againſt Sathan, teaching how to *pray, and what to pray.*

ACTES 2. 21.

And it ſhall be that whoſoeuer ſhall call on the name of the Lord ſhall be ſaued.

THe great Apoſtle Saint Peter in this Chapter anſwereth a doubt among the people, who wondred at the ſtrange things which happened when the Holy Ghoſt came down, and knew not what it ſhold be, ſome

imputing it to one cause, & some to another, hee puts them therefore out of doubt and tels them what it was which they wondred at, to wit the same thing which God had long before foretold, but now had fulfilled it, to wit, the powring out of his Spirit, and the great & more full manifestation of it in prophecying, in Visions, in Dreames, vpon sonnes and daughters, seruants and handmaides, vpon old and yong, and vpon all flesh; and this he sheweth, which now they wondred at, was but the beginning of a greater wonder, which should ensue of prodigies and fearefull things, which should be seene as tokens and prognostications of feare vnto mens hearts aboue, beneath, in heauen, and in earth, and after them

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to follow a greater wonder then all, which is last of all, and that is the great day of the Lord, the day of iudgement. These things because they are fearefull to thinke of, the miseries which shall come, Luke 21. 35. and shall be more fearefull then can be thought, when they shall happen, so much that as our Sauiour Christ saith, mens hearts shall faile them for feare, Luk. 21. 26. that is, they shall despaire of safety and helpe in so great danger and destruction as shall be, therefore the Apostle doth comfort againe, and doth shew by what meanes they may bee safe; to wit, by inuocation vpon the name of God, and by no other thing: It shall bee, saith he, that Whosoeuer shall call on the name of the Lord shall be saued:

ued; And it ſhall be; there you ſee the Apoſtle prophecieth of a time to come, that whoſoeuer; he excludes none: Shall call on the name of the Lord; there is the vſe or exerciſe of inuocation and prayer vnto God: Shall be ſaued; there is the effect and ſaluation that commeth of it. And it ſhall be, vid. as theſe things aforeſaid ſhall be, and the great day of the Lord ſhall come, as Saint Peter ſaith, 2. Epiſt. 3. and 10. this great and notable deſtruction, which if a man did ſee, hee would ſay as Balaam ſaid, Numbers 24.23. Alas who ſhall liue when God doth this? So ſhall this be alſo: As there ſhall be this danger prophecied, ſo ſhall there bee this ſaluation promiſed: therefore hee ſaith, and it ſhall bee; coupling them together,

together, as well the one as the other, and this is a comfort vnto vs: for as the great Naturalist Pliny said; Non est fateri rerum natura largius mala an remedia genuerit: vid. Nature hath prouided for euery disease a remedy, if we knew it, and for euery euill a helpe, a solace; so in the greatest euill of all other, in the last of all, wherein a sea of all troubles and euils shall come vpon vs, at once, Gods whole ordinance, Ier. 50. 25. to ouerwhelme vs and presse vs downe to hell for euer, euen then I say in mercy there shall be this refuge, this comfort vnto all, that if they shall call vpon the name of the Lord, they shall be saued: And it shall come to passe, that whosoeuer shall call on the name of the

Lord, they ſhall be ſaued: Whoſoeuer is heere meant, not of what quality ſoeuer, for the prayers of the wicked God will not heare, Pro. 10.8. But whoſoeuer, of what degree, or ſer, or condition of life ſoeuer, whether he be Iew or Greek, bond or free, male or female; For as the Apoſtle Saint Paul ſaith, Rom. 10.12 where he expoundeth theſe very words: Hee that is Lord of all is rich vnto all that call vpon him; As againe, hee is alike vnto all ſmall or great, and will ſpare none at all in iudgement, Chryſoſt. in Math. 12. Non hic nec ille ſed omnes qui curis, qui laboribus laboratis: He ſaith not this man or ý perſon onely, but all whoſoeuer are in diſtreſſe and care, & would haue eaſe, Whoſoeuer ſhall call on the name of the

Lord

and would escape them, and knoweth that hee cannot without the help of God, hee calleth vpon God and that earnestly, Iud.4.12. they cryed to the God of Israel most earnestly.

The last thing which this word Call doth import, is Continuance, or Importunity, in prayer, for so our Saviour Christ teacheth, Luke 18. 5. That we should not faint or bee weary, and so leaue off to pray, but that wee should pray still, vid. continue knocking, as Peter did at the house of Mary till he got in, Act.12.16. so wee till wee obtaine, Luke 11.8. Whosoeuer therefore calleth, vid. Faithfully, Earnestly, and Importunately, on the name of the Lord; for though we see him not with bodily eyes, as it is Esdr.1.

47. Yet in heart wee beleeue in him, because of their words who did see him, and haue told vs of him, Luke 1. 2.

Whosoeuer shall call on the name of the Lord, vid. of Iesus Christ: For as the Apostle saith, 1. Cor. 8. 6. There is but one Lord Iesus Christ; Vnto whom all power is giuen, Math. 28. 18. And euery knee doth bow in heauen and in earth, Phil. 2. 10. And who is able, (as it is Heb. 7. 25.) perfectly to saue all that come vnto him: For in him God is, as Saint Paul saith, 2. Cor. 5. 19. God was in Christ. The fulnesse of the God-head bodily, Coloss. 2. 9. The Father, and the Spirit, Iohn 14. 10. & Ioh. 1. 32. And by him we must come vnto God, to wit, by the name of Christ vnto God

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the Father of all. Eccl. 51.10.

Whoſoeuer ſhall call vpon the name of the Lord ſhall bee ſaued: vid. From the things that ſhall come to paſſe, Luke 21.36. From condemnation and hell, and ſhall ſtand before the Son of man, to raigne with him in glory euermore, Reu. 3.21.

This briefly concerning inuocation and prayer vnto God, and the ſaluation which commeth of it vnto all whoſoeuer, none except. Now for a more full inſtruction in this kind, it ſhall be profitable to enquire after theſe things. Firſt, what we are to pray for: Secondly, how we ought to pray: Thirdly, for whom we are to pray: Fourthly, the helpes of prayer: Fiftly, the motiues vnto it, and laſtly, the effect of it.

Of

Of the first thing to be enquired after: vid. what we are to pray for.

THe first thing necessary to be knowne is, what thing we are to pray for: Wherein wee must obserue that there are three kinds of prayer, vid. Supplication, Deprecation, and Imprecation.

Supplication is when wee pray for ought that is needfull and good for vs.

Deprecation is when wee pray against any thing that is hurtfull and euill vnto vs.

And Imprecation, when we pray against any one, that some euill may come vnto him.

For the first, Supplication and Prayer for that is needfull and

and good for vs: For wee are poore and miserable and needy, as it is Reu. 3.17. and therefore had need to pray vnto God, who is able to giue aboundantly, Ephes. 3. 20. and to fulfill all our necessities, Phil. 4. 19. That we are to pray for, is saluation, and such things as necessarily appertaine vnto the same saluation, for so these words are, It shall come to passe, that whosoeuer shall call on the name of the Lord shall bee saued: So that the vse and end of inuocation and prayer vnto God, it is saluation in the great day of the Lord: the things pertaining necessarily vnto it, they are things needfull in this life, as meate, drinke, and cloaths, Math. 6. 32. and Grace, that we may liue godly, soberly, and righteously

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in it, Titus 2. 11. And this it is according to the forme of prayer, which our Sauiour Christ hath giuen vs, the sanctifying of the name of God, the enlargement of his kingdome, and the accomplishment of his holy will, which all make for his glory, vnto the which we and all men are created: for this is the fruit which wee should giue vnto God, who are heere as his Vineyard, or Sheep in the world, 1. Cor. 9. 7. Our daily Bread, vid. things conuenient, Pro. 30. 8. which Christ saith our heauenly Father knoweth to be needfull for vs, Math. 6. 32. And finally the forgiuenesse of our sinnes, and continuance of his grace vnto vs. All these things (I say) appertaine to the kingdome of God, euen the saluation

ſaluation of our ſoules, 1. Pet. 1.9. And theſe things out of queſtion, by the example of Chriſts owne Copie, and patterne of prayer giuen in the Goſpel, and commonly vſed of vs; and by theſe words here recited, Whoſoeuer ſhall call on the name of the Lord, ſhall bee ſaued, they may bee prayed for (and our Sauiour Chriſt doth admoniſh vs, Luke 21.36. not onely to pray, but continually to watch in it, ſignifying that in it is all happineſſe) and ſo conſequently, the things which belong vnto ſaluation and happineſſe, and which accompany the ſame Heb.6.9. Theſe things, I ſay, wee are to wiſh and pray much for: For as for other things, health, long life, ſtrength, riches, preferment, honour,

honour, and such like, as one saith very well: God may know, but no man knoweth whether they be expedient or no, whether they be good for vs or no. And if we pray for them, or aske them, it may bee said of vs, as Christ spake vnto the sonnes of Zebedee, Mark. 10. 38. Yee know not what ye aske; for if God giue it them, they may turne to our hurt, as the Quailes did, which hee gaue the Israelites at their desire and lust, in his wrath, Psal. 38. 30. 31. And if God deny them, it may be in his mercy hee denyeth them, as when hee denyed Saint Paul, that the prick of the flesh should be taken from him which he had oft desired, 2. Cor. 12. 8. For hee knoweth better what wee neede then our selues. Medicus magis

quam

quam ægrotus nouit quid infirmo ſit vtilius: The Phyſition knowes better then the ſicke perſon, what is good for him, and therefore in the fift Chapter and firſt verſe, of Eccleſiaſtes, the Preacher admoniſheth, ſaying, Bee not raſh with thy mouth, neither let thy heart bee haſty to vtter a thing before God; that is, when thou prayeſt vnto God, ſpeake not fondly, thou knowſt not what, but prepare thine heart aforehand, Eccleſ. 18. 22. that is, thinke what thou wilt aſke and meditate aforehand, and take good heed what thou ſaiſt, leaſt thou aſke as Adoniah did of Salomon, 1. King. 2.23. that which may turne to thy perdition for euer: Which God forbid.

The ſecond kind of prayer it is

is deprecation, that is, when we pray against any euill which we feare, and which may fall vpon vs, vid. Deliuerance from euill, as our Sauiour Christ taught vs in the Lords prayer, there are three capitall euils, Sathan, Sinne, and Death: Sathan who is called the wicked one. 1.Ioh.5.18. and in the 12 of the Reuel.17. the great red Dragon, who makes warre against the Saints. Sinne, which makes vs odious before God, and strangers from him, 1.Ioh.3.6. And finally Death, the first and the second, which is the last and greatest euill and enemy, as the Apostle termes it, 1.Cor.15.26. and which cannot be expressed, vnto the which no misery can bee added: Against these wee must pray, against the deuill

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that we may be kept from him, that he touch vs not, 1. Ioh. 5. 28. that he may haue nought against vs when he commeth as our Sauiour Christ saith, Iohn 14.30. The Prince of this world commeth & hath nought in mee; That though he would accuse vs, Reu. 12.10. that wee are not of the sheepe of Christ, we are none of his, yet he may not be able. Against Sinne wée must pray, that it raigne not in vs, least we bee found seruants of it, and not of Christ Iesus, Rom. 6. 16. who dyed and rose againe for vs, that wee should henceforth be seruants of him. 2. Cor. 5. 15. and liue no more in sinne as heretofore. Lastly, against Death wee must pray, that God would not leaue vs in hell, nor in corruption, but in the

the latter day raiſe vs vp, and deliuer vs from the miſeries which then ſhall be, Luke 21.35. All theſe are comprehended in that one word in the Lords Prayer, Deliuer vs from euill: And in that of our Sauiour Chriſts prayer, Iohn 17.15. I pray not (ſaith hee, of his Diſciples, vnto his Father) that thou ſhouldſt take them out of the world, but that thou ſhouldſt keepe them from euill. As for the euils of this life, pouerty, ignominy, impriſonment, oppreſſion, perſecution, loſſe of goods, of friends, aduerſity, ſorrow, and ſuch like, becauſe they are not ſimply and alwaies euill, but ſuch things as many times God ſeeth expedient for vs, and which may turne to our good, to the furtherance

therance of our ſaluation through Chriſt, therefore wee are not to pray againſt them otherwiſe then our Sauiour Chriſt did againſt his Paſſion, Luke 22.42. Father if thou wilt, take away this cup from me, neuertheleſſe, not my will but thine be done. Neither are wee to bee offended though theſe things ſhould happen vnto vs, though wee ſuffer pouerty, bee deſpiſed, impriſoned, our enemies haue vs in ſubiection, and they that hate vs rule ouer vs, though we be perſecuted; and in a word, though wee haue experience of all kind of ſorrow and euill in this world, for this it is the lot of Gods Saints, of Chriſts Diſciples, In earth affliction, Ioh. 14. 5. And Saint Paul telleth vs, Actes 14. 22.

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By many tribulations wee must enter into the Kingdom of God: So Christ entred, and his Disciples, and wee are not better then They, much lesse then Yee. Whatsoeuer therefore happeneth, if it bee the will of God it should not dismay vs: for as Saint Paul saith, 1. Cor. 7.29. The time is short, and the figure of this world goeth away: And as our Sauiour Christ saith, Luke 10.42. One thing is necessary, that is the Kingdome of God and the righteousnesse thereof, the full assurance wherof we haue, if wee be partakers of Christ, as we are, if we keep sure (as it is Heb. 3.14.) vnto the end the beginning wherewith we are vpholden.

The third kind of prayer, it is Imprecation, that is, to pray, and

and wish euill to any: Which shold seeme to be much contrary vnto Christian Charity, and Lenitie, which praieth for all men, yea euen our vtter enemies, them that hate and persecute vs, Math. 5. 44. I exhort (saith S. Paul, 1. Tim. 2. 1.) that first of all supplications, prayers, and intercessions, and giuing of thanks bee made for all men. Rom. 12. 14. blesse them who persecute you, blesse I say, and curse not; that is, wish not, or pray not, for euill to come vpon any, no not vpon him that hateth you, Iob. 31. 30. Notwithstanding wee shall finde in the holy Scriptures some examples euen in this kind, as in Eliah, who commanded fire to come downe from heauen to consume the Captaines with their fifties, 2. King. 1. 14. in Dauid,

uid, who praieth against his persecutors, Psal. 69. 24 Poure out thine anger vpon them, and let thy wrathfull displeasure take them: and in Ieremy 20. 12. Let mee see thy vengeance on them: And the Apostles also Peter and Paul; the one with his words caused Ananias and Saphira to fall downe dead, Actes 5. 10. and the other strooke Elymas the sorcerer with blindnesse, Actes 13. 11. But howsoeuer, wee may, and ought to thinke that these holy men sinned not herein, in wishing and praying, and causing euill vnto such as were vngodly and blasphemous persons, who did resist the truth and hinder the saluation of others: For they did it not, as ỹ learned say, sitientes pœnam, sed iustitiam Dei, as those who did

delight

delight in destruction and death, but as those who had a zeale to iustice, that the glory of God might be shewed in the punishment of them who would not cease to peruert the straight way, Actes 13.10. to the hurt of many, who otherwise will follow the same.

Notwithstanding, I say, we haue no such example in Christ, though in his time there was offered him no lesse occasion, but more, against his aduersaries, who did blaspheme him to his face, Math. 12.31. and of whom he speaketh very fearfull things, but doth them no harme at all, wherein he shewed greater loue and lenity then any, either before or after him, which did declare the fulnesse of his grace and goodnesse towards man, and

therefore we propound that rather to bee imitated then the other. For seeing Christ prayed for his persecutors, and in his Lamb-like patience triumphed, and is now therefore most high exalted, committing all iudgement and vengeance to God aboue, 1. Pet. 2. 23. the more lenity and patience we shew after his example, the greater we are, Luke 22. 26. This kind of prayer therefore, imprecation, we cannot commend, for howsoeuer it may seeme to bee allowed in some examples recited, yet (as I haue said) Christ did not so, whose example wee ought chiefly and onely to imitate. And albeit a pretence of zeale may be made for it, yet is it alwaies mixed with humane passion and is neere vnto wrath, and great

great sinne, the auenging of our selues, Rom. 12.19. and is contrary to that lenity and patience, and humility, and loue of Christians, which (as one saith) should bee such, as that they should not in their hearts deeme themselues before God worthy, that any for their cause should be punished, much lesse should they then pray vnto God for it.

Thus we see what wee are to pray for, to wit; for such things as are necessary vnto saluation, that they may be giuen vs, and that we may bee deliuered from the contrary; and so other things according to the will of God, who knoweth best what is good for vs, and turneth all to the best vnto vs. And finally, that wee must not pray or wish euill to

any, for any cause, though they hate vs, though they persecute vs euen to the death.

Of the second thing to bee enquired after: how we ought to pray.

IT hath béene declared what things we are to pray for: It may next be demanded, how we are to pray. For in the manner of our praying is much: for euery prayer is not granted, or heard, for Cain prayed and was not heard, Gen. 4. 5. Vnto Cain and his offering God had no regard. That wee may therefore pray and be heard, wee must obserue these three things.

First, that wee bee such as whose prayers God hath promised to heare.

Secondly,

Secondly, that wee pray as we ought to do.

Thirdly, and lastly, that wee pray in a due time, for otherwise our prayer will doe vs no good, we loose our labour.

For the first, wee must bee such as whose prayers God hath promised to heare: For there be some, whose prayers the Scripture saith God heareth, and some whom it saith hee will not heare: So it is Prou. 15.8. The Lord heareth the prayer of the righteous, but the sacrifice of the wicked is an abhomination, vid. hee cannot abide his prayer, nor his seruice. Iob 17.8. What hope hath the hypocrite that God will heare his cry? as if hee should haue said, though he pray, shall he bee heard? You haue a very plaine testimony

against it, Esay 1. 15. where God saith of the wicked Iewes, That though they made many prayers, yet hee would not heare them: Therefore it is obserued that our Sauiour Christ said vnto his Disciples, Iohn 16. 23. Whatsoeuer yee shall aske the Father in my name, hee will giue it you. *vid*, Whatsoeuer yee shall aske who are my Disciples, and not whatsoeuer others aske who pertaine not vnto mee. It is that which our Sauiour Christ doth most plainely teach and testifie in another place, Ioh. 15. 7. If yee abide in mee and my words abide in you, aske what yee will and it shall bee done vnto you: As if he should haue said, if yee bee my true Disciples and obedient, then yee shall haue what yee aske or desire,

sire, else not. And as one saith, this it is indeed very equall, and iust, and consonant to good reason: Solet deus audire a quibus auditur & facere voluntatem eorum qui faciunt eius: God vseth to heare them who heare him, and to giue them their desire, and will when they pray vnto him, who do his: Otherwise, as the Wise-man saith, Prou. 28. 9. He that turneth his eare from hearing the Law, his prayer shall bee abhominable. Talis (saith Saint Ierome therefore) requirendus est ad orandum qui sit idoneus ad placendum, quia quum is qui displicet ad intercedendum mittitur irati animus ad deteriora prouocatur: He that commeth vnto God to pray vnto him, hee must be such a one as whose person hee doth

accept in Christ, otherwise he is more like to prouoke him to anger, then to get any good thing of him, Eccl.35.16. Hee that feareth the Lord shall be accepted with fauour, and his prayer shall reach vnto the Cloudes: and Saint Iames 5.16. The prayer of a righteous man auaileth much; And Pro.15.29. The Lord is farre off from the wicked, but hee heareth the prayers of the righteous. It is a lesson to be noted of all such as thinke, though they wilfully transgresse and sinne, and haue no purpose to leaue their sinne, yet if they pray vnto God hee will forgiue their sinne and deliuer them from all euill: Which opinion some of the Iewes did hold, though vainely, as you may perceiue, Ier.7.9. Will you

steale

steale (saith God) and murder, and sweare falsely, and come and stand before mee in this house whereupon my name is called, and say we are absolued though we haue done all these abhominations? Signifying that it is an absurd and most vnreasonable thing to thinke, that God will heare vs, and forgiue vs our sinnes, or giue vs any good thing, if wee without remorse go on in sinne, and will not amend the same Eccle. 34. 20. The most high doth not allow the offerings of the wicked, neither is pacified for sinne by the multitude of sacrifice; That is, there is no prayer which the wicked man can make, that God will accept: No, pray he neuer so much, or be he neuer so religious in shew, for, as the

Prophet Dauid saith of himselfe, Psal. 66.18. so it is true of all, If I encline vnto wickednesse in mine heart, the Lord will not heare me: And if God will not heare them that encline vnto wickednesse, and continue in euill which they know and will not repent, pray they neuer so much, nor neuer so earnestly, much lesse will hee heare those who presume to sinne all their life, vpon hope at their last gaspe to be forgiuen, and to bee heard of God if they call then vpon him: For this, though it may be we deny not, and therefore none should despaire of it (for the Theefe euen at his end, who had liued Wickedly all his life, did call vpon God and was saued, Luke 23. 42.) yet it is doubtfull and most vncertaine; neither

neither is ỹ case like, for ỹ thẽse did not presume of forgiuenesse, but being destitute of grace, hee liued negligently vntill that houre his heart was touched with a holy feare, and then hee lift vp his heart and prayed, saying; Lord remember me. But if thou, in the hardnesse of thy heart wilt not repent, but continue to sinne, and thinke God will forgiue thee, when thou shalt pray vnto him at thy end, I doubt whether euer any such was forgiuen or no, or was heard though he did pray vnto God; for Moses saith Deut. 29. 20. and it is a saying of much terrour vnto such a one, God will not bee mercifull vnto him. Omnipotens Deus eius precem in perturbatione deserit, qui precepta illius in tranquilitate contemnit:

contemnit: The Almighty God (ſaith Saint Gregory) vſeth to forſake him in aduerſity, and not to heare him, albeit he cry or pray vnto him, who doth contemne his Precepts, hath no care to walke according to his Commandements: And this was amongſt the Iewes a thing knowne and beleeued, as it ſhould ſeeme by that ſaying of the blind man, Ioh. 9. 31. God heareth not ſinners, vid. ſuch ſinners as preſumptuouſly and willingly offend and ſin againſt him. You will ſay vnto me who is righteous then, that God might heare his prayer when hee doth call vpon him. I anſwere, None ſurely: But they are called righteous, in Scripture, whom God in Chriſt doth accept for righteous, and they are

such as desire truely to bee righteous, and striue vnto it all they can, continuing in no euill which they know, Ecclesiast. 8. 3. but forsaking the same. This the Scripture calleth sanctification, and a walking after the Spirit, Rom. 8. 1. 2. Thess. 2. 13. if therefore thou wilt haue thy prayer accepted when thou prayest, thou must turne from sinne. So it is very plaine, Iob 11. 13. If thou prepare thy heart and stretch out thine hand towards God, if iniquity be in thine hand put it farre away, and let no wickednesse dwell in thy Tabernacle. And Saint Paul in the time of the Gospell, and fulnesse of grace, cryeth out yet generally vnto all, saying; Let euery one that calleth on the name of the Lord depart from iniquity:

ty: To signifye, that they who maliciously transgresse, and willingly sinne against their conscience daily, these pray in vaine, and shall not be heard, pray they neuer so much; no more then the Iewes were, concerning whom God said, Though they make many prayers I heare them not: Isay 1. 15. or they vnto whom Christ shall say in the latter day, I know yee not yee workers of iniquity, Math. 7. 23. Though they pray, or pretend neuer so much.

This is then the first thing to be obserued in the manner how we ought to pray, that wæ may bee heard, the quality of him that doth pray, that he bee such a one as whose prayer God will accept when hee doth offer it vnto him: vid. not a wicked

one,

one, a wilfull, or notorious sinner; or if he bee that hee turne himselfe and repent, before hee prepare his heart vnto prayer, before hee come vnto God: and this is that which Saint Paul meaneth, when hee saith, 1. Tim. 2.8. I will that men pray ἐπαίροντας ὁσίους χεῖρας lifting vp pure hands: And that which Saint Iohn saith, 1. Epist. 3. 20. most expressely and fully in this kind: Beloued, if our hearts condemne vs not, then haue wee boldnesse towards God, and whatsoeuer wee aske we receiue of him, because wee keepe his commandements, and doe those things which are pleasing in his sight.

Of

Of the second thing requisite, That we pray as we ought to doe.

THe second thing to bee observed in the manner how wee ought to pray, it is this: That we pray as wee ought to do; wherein wee must consider.

First, what hinders prayer, and makes it fruitrate, and

Secondly, what is necessary, and makes it effectuall.

The things which hinder, are Wrath and Doubting, for so Saint Paul saith, 1. Tim. 2. 8. that men should lift up their hands and pray, without wrath or doubting: Without wrath, vid. a desire of revenge; for wrath is an affection of sorrow for some supposed evill received, with

with a desire of reuenge therefore, the Apostle saith, Rom. 12. 19. Deerely beloued auenge not your selues, but giue place vnto wrath: vid. abide a while till it bee asswaged, Gen. 28. 44. For anger is Furor breuis, a short furie, the fiercenesse whereof will bee soone gone if wee giue place vnto it. So you may see in Dauid, who was incensed against Naball, and swore in his anger that hee would not leaue any that did pertaine vnto him to pisse against a wall, 1. Sam. 25. 22. and yet after a little space, and some few good words vsed of Abigail, 1. Sam. 25. 31. his anger was gone, as if it had neuer beene. Of wrath commeth hatred and malice, and desire of reuenge or hurt: So Cain hated his brother Abel, with whom he

he was wrath, because his bro-
thers offering was accepted, and
not his, Gen. 4. 8. and Absolom
hated Ammon and kept it in his
heart till he had opportunitie to
kill him, 2. Sam. 13. 32. and the
Scribes and Pharises being in-
censed against Christ, because of
the Parables which he had spo-
ken vnto them, they sought to
lay hands on him of verie ma-
lice and euill will to bee reuen-
ged of him, Math. 21. 46. All
these things therefore must bee
put away, wrath, hatred, malice,
and a will to reuenge: For if we
be wroth for some small tres-
passes committed against vs,
shall we thinke that God will
forgiue vs who haue committed
much more against him? And if
wee hate others who are our
owne flesh, shall wee thinke that

God

God will accept vs, who is so farre aboue vs? And finally, if wee beare malice, and seeke reuenge, and desire to do hurt for any cause, shall wee thinke hee will spare vs, and not punish vs, who are farre worse? Habet me Deus (saith One) vt exemplar & quod facio alij facit & mihi: God measureth to me as I measure vnto others, as if hée did take example by mee. So our Sauiour Christ sheweth in the Parable Math. 18. for when Peter would know how oft hée shold forgiue his brother, Christ teacheth him to forgiue him, not seuen times onely, but 70 times seuen times; And hée tels him of one who would not do so, but when his brother fell downe at his feete, and besought him to haue compassion on him, he would

would not forgiue him, and what came of it: his Maister was wroth and cast him into prison till he should pay all his debt: and euen so, saith hee, shall my Father do vnto you, if yee forgiue not from your hearts, each one to his brother their trespasses, Math. 18. Tunc (saith a holy Father) oratio nostra ad aures omnipotentis Dei perueniet si delinquentium preces in nostris auribus acceptabiles erunt: Then our prayer shall be accepted of God, and come vnto his eares, when we shall accept the prayers and mones of them who submit themselues vnto vs. It is the same which our Sauiour Christ saith, Mat. 6. 14. If yee forgiue men their trespasses, your heauenly Father will forgiue you; but if ye do not forgiue

giue men their treſpaſſes no more will your Father forgiue you your treſpaſſes. And therefore he giueth counſell on this manner; Mark. 11. 25. When yee ſhall ſtand and pray, forgiue, if yee haue any thing againſt any man, that your Father alſo which is in heauen may forgiue you your treſpaſſes. And indeed it is ſtrange (conſidering the promiſes and threates in Scripture in this kind) that men ſhould not forgiue, but bee hard and vnmercifull vnto their brethren who humble themſelues before them, and would ſatiſfie them as they are able, and feare not the vengeance of God, whoſe mercy they themſelues ſtand in need of. It is well ſaid of one, Quod membra hominum alligata ſunt impudenti ſpei, That men

men against hope will perſwade themſelues well, notwithſtanding it be contrary to the plaine truth which cannot lie: vid. they will preſume vpon the fauour of God aboue them, notwithſtanding they will ſhew no fauour vnto ſuch as are vnder them: whirh the Scripture ſaith they ſhould not do, and Eccleſiaſticus thinkes it very abſurd, and much againſt reaſon, that it ſhould enter into any mans mind, Eccle. 28. 3. Should a man beare hatred againſt a man, and deſire forgiueneſſe of the Lord: he will ſhew no mercy to a man which is like himſelfe, and will hee aske forgiueneſſe of his owne ſinnes? If he that is but fleſh nouriſh hatred, and aske pardon of God, who will entreat for his ſinnes? Therefore hee

ſaith,

ſaith, Hee that ſeeketh vengeance, ſhall finde vengeance of the Lord, and hee will ſurely keepe his ſinnes. It is good therefore me thinkes, for the ſonnes of mortall men, to encline at all times vnto mercy and tenderheartedneſſe, and not to harden their hearts in cruelty againſt any that bee miſerable and craue mercy, with ſubmiſſion of themſelues; leaſt they procure the heauy malediction of GOD, whoſe vengeance they are not able to beare. Spernit cœlorum regem, ſaith one, ſpretor miſerorum: He that deſpiſeth the prayers of them that are in miſery, which they make vnto him, he deſpiſeth the King of heauen whoſe helpe he néedeth, and contemneth, becauſe he will not helpe them. This implacable wrath

wrath therefore and mercileſſe-neſſe, which cannot be appeaſed, but is rigorous vnto them that fall downe before it, muſt bee put away, when wee come to pray vnto God, elſe our prayers are vaine and of no value vnto vs.

The ſecond thing weeare to put away it is Doubting; for ſo it is, Iames 1.5. If any of you lack wiſedome let him aske of God, but let him aske in faith and wauer not, for he that wauereth is like a waue of the ſea, toſt of the wind and caryed away, neither let that man thinke that hee ſhall receiue any thing of the Lord. Contrarily, Mar. 11. 24. ſaith our Sauiour Chriſt, Whatſoeuer yee deſire when yee pray, beleeue that yee ſhall haue it, and it ſhal bee done vnto you:

Which

Which is not to bee vnderstood, that if we beleeue he will giue vs any thing wee shall aske bee it good or euill; or that wee should vainely presume and perswade our selues being grieuous and most impenitent sinners, that God will grant our desires and heare our prayers. For if a man shall obtaine whatsoeuer he shall aske if he beleeue, then the thiefe, or euill doer, shall bee heard praying that he may not be taken: but it is not so, for as a holy Father saith: Fur orat vt prosperetur, & fornicator vt non comprehendatur, & tanto citius capitur quia nescit iustus Deus patrocinium criminibus dare: The thiefe prayes (saith hee) that hee may speed well, and escape, and the fornicatour, that he be not taken, and he is taken

the sooner: God doth not heare these, because he is iust and will giue no patronage or helpe vnto vice; therefore Saint Iohn saith well, 1.Ioh.5.14. That if wee aske any thing according to his will, he heareth vs, otherwise not: Nor doth hée heare vs if wee abide in sinne vnpenitent, though we vainely presume and thinke, when wee pray hee doth heare vs: For this is not faith, but a fancy which is not grounded vpon the word of God, which doth assure vs that hée heareth vs when wée doe the things which are pleasing in his sight, 1.Ioh.3.21. otherwise hée is farre off from it, farre off from vs, as the Wise man speakes, Prou.15.29. This faith then is an assurance, that wee who kéep his commandements, or at least

desire

sonne, Gen. 21.14. And though it be troubled, yet it yeelds not full consent, but preuailes, because it hath this seale and witnesse in it selfe, that God is true, Iohn 3.33. neither can it indeed finally faile because Christ prayeth for it, Luke 22.32. and because the seed of God is in him, as S. Iohn speaketh, 1.Ioh.3.9.

The things which may confirme faith in vs are these.

First, that wee are his creatures, the workes of his hands, who loueth the things he hath made, Wisd. 11.21. and who is the Father of the spirits of all flesh. Numb.16.22. who by his Spirit in our hearts, doth continually knocke at the doore of our hearts, Reu. 3.20. and secretly moue vs to call vpon him, and who yet waits to haue mercy

on vs, Esay 30.18. and is more ready to heare, then wee are to aske, Esay 65.24.

And secondly, that hee is in Christ our Father, our heauenly Father, as Christ saith, and therefore loueth vs better then an earthly father can: and it is most true and comfortable, that if earthly fathers will not deny their children good things, much more will our heauenly Father giue vs any thing wee shall aske of him that is good and profitable for vs. Luke 11.13.

Thirdly, and lastly, the continuall intercession of Christ, who prayeth for vs, as it is Heb. 7.25. vnto whom ỹ Father will deny nothing, albeit as he himselfe saith, hee næds not pray, For the Father himselfe loueth vs,

Ioh.

Ioh. 16. 27. and is ready to grant our petitions when wee pray vnto him, Esay 64. 14. Great cause is there therefore why wee should beleeue when wee pray vnto him that wee shall receiue, and no cause of distrust if wee put iniquity fom vs with all our might, and endeuour without all hypocrisie to do the things which hee doth command vs.

Of the things to be required in prayer, and first of Humility.

THus wee see what it is that doth hinder prayer which we must put away: Now what it is which is necessary that our prayers may bee effectuall, wee are to shew likewise. In prayer therefore these things are required. First, Humility: secondly,

ly Faith : thirdly Feruency: fourthly Diligence : Fiftly Continuance: Laſtly Charity.

Firſt humility, for prayer, eſt locutio ad Deum, is a talking vnto God, Quando legis (ſaith Saint Auguſt. in Pſal. 55.) Deus tibi loquitur, quando oras cum Deo loqueris: **When thou readeſt God ſpeakes to thee, when thou prayeſt thou ſpeakeſt with God.** And what humility is required in this kind, common reaſon may teach: For there is no agreement twixt the greater and the leſſe, vnleſſe there be a ſubmiſſion of the leſſe ſo much more vnto the greater as he is leſſe. So the child when hee ſpeaketh to the father, and the ſeruant when he ſpeaketh to the maiſter, they ſubmit with reuerence vnto them, as acknowledging

knowledging the superiority that is betweene them; and much more the Subiect to the Prince, or Slaue to the Lord, and if there appeare the least neglect in this kind, it is offensiue; and if they could see into the hearts and thoughts of men, as they cannot, any proud thought would displease them: much more then when we come before God, we that are vile, as Iob speaketh, 39.37. and as nothing, as Saint Paul saith of himselfe, 2. Cor. 12. 11. before him that is King of Kings and Lord of Lords, Reu. 19. 16. much more then I say should we take heed that either through rashnesse wee offend not, or like fooles, that either know not or consider not, before whom they appeare, or how they ought to

behaue themselues in his sight, Eccle. 4. 17. or that any proud thought arise within vs, which may make vs before him lesse set by, and our prayers lesse acceptable vnto him. Prou. 25. 6. saith the Wiseman, Boast not thy selfe before the King: and if not before the King, much lesse before him wee should boast or exalt our selues, least we bee put downe, for a meeke spirit with him is much set by, 1. Pet. 3. 4. and hee resisteth the proud, and giueth grace to the humble, 1. Pet. 5. 5. When we come therefore before him, wee must prepare our hearts in this respect, Eccle. 18. 22. and humble our selues as low as may bee, that wee may finde grace with him, casting downe euery proud imagination, 2. Cor. 10. 5. and

mæking our selues in his sight, 2.Chron. 12. 7. that hee may accept vs and our prayers. Unto him you shall see Abraham did so, Gen. 18. 27. Behold I haue taken vpon me to speake vnto my Lord, and I am but dust and ashes. And Dauid did so, 1.Chron. 17. 16. Dauid went in and sate before the Lord, and said, who am I ô Lord God: as who say, I am not worthy thou shouldst respect me, or that I should speake vnto thee. And Iob 42. I abhorre my selfe and take repentance in dust and ashes: Heare I beseech thee and I will speak. And this was it for which the Angell commended Edras, In this (saith hee) thou art maruellous before the Highest, in that thou hast humbled thy selfe as it becommeth thee.

2.Esdr.

2.Esdr. 8. 49. This was it Mary saith, God did respect in her, Luk. 1. 48. and this is it which Saint Peter saith, 1. Epist. 5.6. hee will exalt in vs. This humility, requires an outward adoration and bowing of our selues, or falling prostrate, 1. Chron. 29.20. All the Congregation blessed the Lord, and bowed downe their heads and worshipped the Lord: and 1. Chron. 21.16. Dauid and the Elders of Israel fell vpon their their faces, and Dauid said vnto God, &c. Againe it requires humble words, euen from the heart, as the confession and acknowledgement of our sinnes, 1. Ioh. 1.10. the iudging and condemning of our selues, Ezek. 20.43. the casting downe of our selues, as vnworthy the least of

Gods

Gods mercies, as Iacob did, Gen. 32.10. and in our hearts, saying as the Publican did, Luke 18.13. O God be mercifull to me a sinner.

Of the second thing required in prayer; which is Faith.

The second thing required in prayer, it is Faith, for as the Apostle saith, Rom. 15.23. Whatsoeuer is not of faith is sin. For howsoeuer for our sinnes we are worthy to be beneath for our iniquities, Ezra 9.13. and of our selues vnworthy to lift vp our eyes to heauen, Luke. 18.13. or to pray or aske any thing of God at all: yet in Christ God hath promised to grant whatsoeuer wee shall aske. And there-

fore

for ſeeing hée hath ſaid it, wee ſhould beleeue it, as the Apoſtle ſaith Abraham did, and this it is to giue glory to God, as hée ſaith hee did. Rom. 4.20. This faith hath a notable and miraculous vertue and power, as our Sauiour Chriſt ſignifieth, Mar. 11.23. Verily I ſay vnto you, that whoſoeuer ſhall ſay vnto this Mountaine, take thy ſelfe away, and caſt thy ſelfe in the ſea, and ſhall not wauer in his heart, but ſhall beleeue that theſe things which hee ſaith ſhall come to paſſe, whatſoeuer hee ſaith ſhall be done vnto him. And the Apoſtle in that hée ſaith, If I had faith that I could remoue mountaines; ſignifyeth that the cauſe it is ſo that mountaines are not remoued (if néed were, for the confirmation of faith and

saluation through Christ, to them that aske the same) the cause of this, I say, is want of faith, which cannot (I take it) be so well spoken in these times as then it was, and might bee, when the gift of doing miracles was giuen, and any thing was possible to him that did beleeue, for then it was the will of God to worke together with them miraculously, who did beleeue, and preach the word, Mar. 16. 20. and nothing was impossible vnto them, but now as the Apostle Saint Iohn saith, this is the assurance we haue in him, that if we aske any thing according to his will hee heareth vs. This faith then wee must take, which the Apostle saith is the Shield wherewith wee may quench all the fiery darts of the wicked,

Ephes.

Ephes.6.16. vid. against whatsoeuer doubts may or can arise, wee must consider and bee fully assured, as it is Rom.4.21. that hee who hath promised is able to do it. This faith it makes vs ready and willing to pray, when wee beleeue that God will grant our prayers and giue vs that wee aske of him. Iohn 16. 24. saith our Sauiour Christ, Hitherto haue yee asked nothing in my name, aske and you shall receiue: as if hee had said ye haue asked nothing, because perhaps yee did not beleeue if yee had asked yee should haue that yee did aske, but now I tell you if yee aske yee shall receiue, and therefore yee haue good reason and cause not to be slacke, but ready and willing to aske. And as this faith makes vs ready to aske,

so

so when wee haue asked, it makes vs ioyfull and glad as they that haue no little benefite or good when they beleeue that what they haue desired is granted vnto them. So speaketh the Apostle, Iohn 5. 15. If wee know that hee heareth vs, whatsoeuer we aske wee know that wee haue the petitions which wee haue desired of him: **And this can not but bee great ioy and comfort vnto vs**, saith the Psalmist, The Lord hath heard my petition, Psal. 6. 9. and no doubt as hee did fully beléeue and assure himselfe of it, so hée was right glad and well apaid of it.

Of

Of the third thing required in prayer, which is Feruencie.

THe third thing required in prayer it is feruency, that is, an earneſt deſire to obtaine that we aſke, any thing neceſſary: for God who ſeeth our hearts, and vnto whom nothing is hid, but all is open and manifeſt, Heb.4.13. will not anſwere to our fained but true deſires, for hee that is all-ſufficient, and able to giue more then wee can either aske or thinke, Eph.3.20. will not beſtow his gifts in vaine (as no wiſe man would) vpon them that eſteeme them not, that haue not a luſt and longing deſire after them, eſpecially the gifts of his rich mercy and

& goodnes, concerning their eternall saluation through Christ Jesus: Therefore one saith, that God doth not giue his gifts vnto all, but vnto such onely, as greatly desire them, Dat Dominus ibi benedictionem suam vbi vasa vacua invenerit, it is the very same which Mary the mother of Christ in her song doth acknowledge reioycing, and shee prayseth God for it, Luke 1.53. Hee hath filled the hungry, and sent the rich away empty. That which doth make a man fervent in prayer, it is the feeling of the want hee hath of that which hee doth aske or desire, and the vse and necessity of it, that without it vnlesse hee finde grace to obtaine it, it cannot bee well with him: So a man that is wearied with labour, desires ease; a man

man that is hungry, meate; a man that is in prison, liberty; a man that is despised, honour; a man that is pinched with pouerty, riches; a man that is oppressed, power; a man that is sicke, health; and finally, a man that is in danger of life, safety: When (I say) wee feele these corporall euils, or feare them, because they are neere vs, then we cry feruently, and pray earnestly against them, and desire most truely the contrary vnto them, as it is said of the children of Israel when Holophernes besieged them and death was before their eyes, Iud.4.9. They cryed euery man of Israel to God with great feruency, and their soules with great affection: So say we likewise for spirituall grace, that when God doth make

make a man to thinke on this manner; surely there is a day of iudgement, for as it is Eccl.8.5. The heart of the wise shall know the time and iudgement: that is, God will put it vpon their heart, so that they shall not put it from them, and the tokens of it shall bee within them., and when they feare it, and bée warned to flie from it, as Iohn the Baptist spake to the Scribes and Pharises, Luke 3.7. Who hath forewarned you to flie from the anger to come; And when also they shall perceiue and feele a burden of sin, a heauy loade and a want of righteousnesse, such and so great as they cannot be able to abide it, when God shall call to accompt the euill with extremity, Iob 35.15. Then (I say) there is a pricking

prycking in the heart, Act. 2. 37. vid. no rest at all, but a seeking for ease, and a hunger after righteousnesse: and then, and not before, a man cries feruently indéed vnto God for grace, and then shall hee bée heard, and not before: for so our Sauiour Christ saith, that they that labour, and desire ease, they shall haue ease, Math. 11. 28. and they that hunger after righteousnesse they shall be satisfied, Math. 5. 6. This feruency makes a man pray humbly; for a man would humbly pray for that which hée doth greatly desire, it makes him pray importunately, and vse all the meanes that his prayer may spéed, because he would haue no nay: For if hée bée not heard in that he desireth, he is as one that is dead, that is perished

perished and vndone, Psal. 28. 1. O my God vnto thee doe I cry, vnto thee do I lift vp my voyce, thinke no scorne of mee, least if thou make as one that heareth not, I become like them that go downe into the pit. That this feruency may be in vs, we must meditate much in our hearts, and pray vnto God not so much with voyce as with affection, nor with words as with grones and sighes: For God is not, vocis, sed cordis auditur; not a hearer of words, or voyce, but of the heart: It shall bee profitable therefore oft in our minds to haue recourse vnto God in silence, as Hannah had when shee prayed in her heart, but her voice was not heard, 1. Sam. 1. 11. Multum prodest (saith a holy Father) Deum quem precamur

camur diuturna & pia cordis exercitatione pulsare, nam plurumq; hoc negotium plus gemitibus quã sermonibus, plus fletu quam affatu agitur: It is expedient daily and deuoutly to remember God in our hearts, to pray vnto him; for this action of praier consisteth more in grones or desires, then in words, and in teares then in speech.

Againe, when we do pray as our Sauiour Christ teacheth, wee should not vse much babling, Math. 6.7. vid. long prayers, but short, that they might bee most effectuall and feruent: for this feruency of prayer standeth not either in loud crying, as the Priests of Baal did vse, 1.King.18.28. nor in long praying as the Scribes and Pharises manner was, Math. 23.14.

but

but rather in the contrary, for God that searcheth the hearts, and knoweth the meaning of every spirit, Rom. 8. 27. seeth many times in quiet silence, a more deepe affection then in a loud and bold and immodest speaking, as when Iudith prayed by the bed of Holophernes saying, 13. 5. O Lord now is the time to helpe thine inheritance, and to execute mine enterprises. Againe, a short prayer feruently made is most effectuall; for vaine repetitions, or many words and particular rehearsals as our Sauiour Christ saith, need not, Because our heauenly Father knoweth whereof wee haue need before wee aske of him. Math. 6. 8. Yet his will is that wee should aske and shew what we would haue, but yet so

that it ſhould be moze foz the de-
claring and ſtirring vp of our
owne affection, then foz any in-
ſtruction vnto him what is
wanting vnto vs by our wozds
to manifeſt. Non ſunt (ſaith one
therefoze) longæ preces faciendæ
ſed breues quidem & crebræ:
Wee muſt not vſe long prayers,
but ſhozt and oft. And an other
great Doctoz, and ancient Fa-
ther ſaith on this manner; Di-
cuntur fratres in Aegipto crebras
quidem orationes habere ſed eas
breuiſſimas tamen & raptim
quodamodo iaculatas, ne illa vi-
gilantia erecta quæ oranti pluri-
mum neceſſaria eſt per pro-
ductiores moras evaneſcat atq;
hebetetur intentio: Our bzethzé
in Egypt, ſaith he, are ſaid to vſe
prayers, but very ſhozt and oft,
and ſodainely caſt fozth, leaſt the
feruency

feruency of prayer which is necessary, through continuance should decay, and by little and little wax dull. Therefore saith another, Orationes succinctæ iaculatoriæ vocantur & vulnerant cor Dei: Short prayers they are like darts, which moue euen the heart of God vnto mercy and compassion: Such a prayer was that of the Publican, Luke 18. 13. Who smote his breast and said, O God be mercifull vnto me a sinner: And that of our Sauiour Christ at his end; Father into thy hands I commend my spirit, Luke 23. 46. And that of Saint Stephen, Act. 7. vlt. Lord Iesus receiue my spirit: And that of the Psalmist: O deliuer not the soule of thy Turtle Doue into the hands of her enemies, Psal. 74. 19. And

againe, Psal. 22. 20. Deliuer my soule O Lord from the Dog, and my darling from the Lyon. And Psalme 10. 8. Helpe me O Lord my God, saue mee according to thy mercy.

Neither do I speake this as though more long praiers might not sometimes be vsed in their time and place, and alwaies as wee shall finde our desires more stirred vp and inflamed by them: but that the godly and ancient wise haue thought it more helpefull vnto deuotion, to be short in prayer, and that our prayers might so bee more feruent and more effectuall, for the more part. Let euery one therefore iudge in himselfe what is best for him, and bee so farre from affecting prolirity in prayer vnto God, or pretending

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a more zeale by it, that hee ſuſ-
pect (as the Fathers did iudge)
his zeale to bee rather leſſe then
more for it: Yet in ſolemne and
publique meetings, as prayer
that is meete and comely muſt
be, ſo and at ſuch times as wee
giue our ſelues to priuate prayer
likewiſe all things elſe neglect,
our prayers ſhould be continued
ſo long, as wee ſhall feele our
deuotion and feruency increa-
ſed by the ſame: yet ſo, that wee
exceed not at any time, and
ſeeme like thoſe who our Saui-
our Chriſt ſaid, did thinke they
ſhould bee heard for their much
praying, but that wee rather de-
ſire to bee ſhort in praying to
God, ſuppoſing (as deuout and
holy men and women haue done
in ancient time) that our more
ſhort prayers are, for the more

part, more feruent, and so consequently more accepted with God.

Another thing which increaseth feruency in prayer, it is meditation of our latter end: For when wee thinke that whatsoeuer wee are, wee shall bee nothing, yea worse then nothing (vnlesse we obtaine mercy and finde grace to helpe in the time of nede, Heb. 4.16.) this must nedes (being duely weighed) make vs cry most feruently vnto God for grace and mercy, without the which wee are more miserable then if we had neuer béene. The place also, if it be secret and alone, Ier. 15.17. I sate alone in my chamber, Psal. 4.4. In the Wildernesse, Hos. 2.14. In the Field, Gen. 24.63. Vpon a Mountaine, Mark. 6.4.6. Or

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in some solitary place, Mar. 1. 35. And finally the time if it bee silent, as either earely in the morning, Mar. 1. 35. or late at night, Gen. 15. 12. or in the night, Luke 21. 37. All these, I say, and such like, are meanes to encrease our feruency in prayer, and so consequently to make our prayers ascend vnto the Throne of Grace, and to be acceptable before God.

Of the fourth thing required in prayer, which is Diligence.

The fourth thing required in prayer is diligence: for of all other duties, this duty of prayer must bee daily practised; for so long as wee are in this world, so long are wee in the

midst of all dangers, and therefore must lift vp our prayers vnto God, that wee may find succour and bee deliuered; euen as Israel was in danger of Amaleck when hee fought against him, & when Moses held vp his hands hee preuailed, but when hee let downe his hands Amaleck preuailed, Exod. 17.11. so is it with vs, whom the deuill continually like a roaring Lyon, seekes to deuoure, 1. Pet. 5. 8. wee haue no helpe or counsell left, or power to resist, but by continuall prayer vnto God, therefore Saint Pauls will is, that this duty bee done first of all, 1. Tim. 2. 1. I exhort (saith hee) that first of all supplication and prayers bee made; and hee would haue it be remembred in all things; Phil. 4. 6. Be nothing carefull,

carefull, but in all things let your requeſts be ſhewed vnto God, &c. And Epheſ. 6. 18. hee commandeth that it bee done alwaies; Pray alwaies, with all manner prayer and ſupplication in the Spirit, and watch therevnto with all perſeuerance, &c. Gen. 24. Iſaac went out to pray in the field toward the euening: Dauid ſaith, in the morning, and in the euening, and at noone day, I did call vpon the Lord, Pſal. 55. 17. Daniel three times a day prayed vnto God, Dan. 6. 10. Our Sauiour Chriſt in the morning very earely before day, aroſe and went out into a ſolitary place, and there prayed, Mark. 1. 35. and Saint Luke recordeth that ſometimes hee prayed all night; and the Authour to the Hebrewes ſaith 5. 7.

That hee offered vp in the daies of his flesh, prayers, and supplications, with strong crying and teares. And if hee did so who was the Prince of our saluation, Heb. 2. 10. and needed not to feare hauing all power in himselfe, For God was in Him, as the Apostle saith, 2. Cor. 5. 19. If hee, I say, was thus diligent in prayer, for our example sake who should come after him: How much more dilligent shold we be in it, who are subiect to so great miseries, as greater cannot be, and haue no other helpe but God alone, nor no meanes to obtaine his helpe, but by prayer onely: and therefore hath our Sauiour Christ commended vnto vs this diligence in prayer, as the onely meanes of our safety in the day of iudgement,

ment, Luke 21.35. Watch (ſaith hee) and pray continually, that yee may bee counted worthy to eſcape all the miſeries which ſhall come vpon the earth and ſtand before the Sonne of Man. And indéed if wee did thinke what cauſe we haue to pray, wée ſhould neuer ceaſe to pray. Pulſemus (ſaith a Father, therefore) chariſſimi in quantum poſſumus qui non poſſumus quantum debemus; Let vs pray and bée inſtant in all manner of ſupplication with diligence in it, becauſe wee cannot pray nor bee ſo diligent as wee ſhould, or as our caſe doth require.

This diligence conſiſts in theſe two things.

Firſt, that at ſuch times as wee ſee and know others to pray, wee ſeeme not negligent

or slacke to pray, and

Secondly, that albeit wee see not others to pray, wee forget not at any time to pray.

For the first, vpon the Sabboath and solemne daies, appointed for Diuine and Publique prayer if wee bee negligent, how can wee be thought diligent in this duty of prayer? If when the whole Church is come together in one, 1. Cor. 14. 23. when the children cry Hosanna in the Temple, Math. 21. 14. thou hold thy peace and absent thy selfe? Yea, if when Publicanes and Sinners, vid. euen the worst aswell as the best pray vnto God, and thou haue no list, no desire, no will, to pray, or come forth, shall it be commended, or bee thought diligence in thee? Psal. 132. 1. saith

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the Psalmist, I was glad when they said vnto mee wee will go into the house of the Lord: And Esay 2.2. It shall bee in the last daies (saith the Prophet) many people shall go, and say, come and let vs go vp vnto the house of the Lord. This should bee the mind of euery Christian and their diligence, gladly to goe, and exhort others to go and ioyne with the Church, and pray with them; For of all other times, the holy day is the chiefe time of prayer; and of all other prayers, the prayers which are publiquely and solemnely made, and by many together, these are most effectuall: for so a holy Father saith, Multi minimi dum congregantur vnamines fiant magni, & impossibile est multorum preces vt

non

non impetrent: Many small and little in themselues, when they come together, and ioyne in one soule and heart, they are great, and it is impossible, saith he, that the prayers which are made by many should not be heard of God. This is then one note or argument of our diligence wherein it may appeare, to wit, frequenting of the temple vpon the Saboth and Holy-daies appointed, and the contrary, that is the neglect thereof, when all euen the worst as well as the best, assemble and ioyne in prayer to God; the neglect hereof I say then, and at such time, is a rebuke vnto vs, as it was vnto the Scribes and Pharises, when our Sauiour Christ told them, that euen Publicanes and Harlots, in some respect, were more

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to bee commended then they, Math.21.32.

Another thing required in this our diligence to pray is, that at all times, though it bee not the publique time, or day of prayer, and in all places and busineſſe, wee forget not to pray: Egredientes de hoſpitio armet oratio (ſaith one) regredientibus de platea occurrat interceſſio nec prius corpuſculum requieſcat quam animam paſcat: When we go out, and when we returne againe, and before wee take meate, let vs pray: Non tantum (ſaith one) quæritur locus quantum ſenſus; It is not ſo much materiall where we pray, in what place, as how we pray, with what affection. Ieremy in the priſon, Daniel among the Lyons, the three children in the furnace,

furnace, the thiefe vpon the Croſſe: Non eſt locus vbi non ſit Deus; there is no place where God is not, where God heareth not if we call vpon him. Deus in adiutorium meum intende (ſaith one) Domine ad adiuvandum: huius verſiculi oratio in adverſis vt eruamur, in proſperis vt ſervemur ne extollamur indeſinenter fundenda eſt, huius igitur verſiculi meditatio in tuo pectore indirupta volvatur hunc in opere quolibet ſiue miniſterio ſiue in itinere conſtitutus decantare non deſinas hunc & dormiens & reficiens & in vltimis naturæ neceſſitatibus meditare: O God haſt thee to deliuer mee, make haſt to helpe me O Lord, This ſhort prayer one commendeth to bee alwaies vſed in aduerſity, that we be not oppreſſed with

with it; in prosperity that wee wee bee not lifted vp and wars proud through it; in our work, in our misery, in our iourney, without ceasing, sleeping, waking, doing. This is the great diligence which the fathers commended vnto vs in praying, that whatsoeuer wee doe, or wheresoeuer wee bee, wee lift vp our hearts vnto him, and secretly pray vnto him, casting forth, or pressing in our minds, this or such like short sentence and prayer, when wee cannot conueniently vse any other more long. And in the practise of some deuoute Christians we haue also examples of dilligence in set times of prayer which they haue vsed continually: as in the euening, and at midnight, and in the morning: and of

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some who presently after their first sleepe awoke, and spent the night in prayer and meditation; and of some, who through oft and continuall kneeling, had their knees hard, and in a manner past feeling: And finally of some, who with much fasting and prayer and meditation, did pine and consume away their bodies. And the reason and cause of this assiduity, and diligence in prayer, it was the earnest desire they had to obtaine that which they did pray for, according to that; Esay 21. 12. Venit mane & nox, si quæritis quærite, conuertimini & venite: The day breaketh on, and the night commeth, and if your request be earnest (for so some translations haue it) or if ye will aske, aske and come. Againe,

that

that is more plainely thus: Our life it fleeth fast away, and death it commeth, and therefore seeing there is no other saluation or helpe, but in prayer and calling on the name of the Lord, it concernes vs to be diligent in it.

Of the fifth thing required in prayer; which is Continuance.

The fifth thing required in prayer, it is Continuance, for this, besides that it is a fruite of fervency before shewed; for if a man pray fervently, hee will continue praying, hee will not give over so long as there may be any hope to speed; besides this (I say) it is necessary, for without it wee can obtaine nothing: For as a man or woman which haue

haue lost a Groate, or a Sheepe, if they giue ouer before they finde, they loose their labour: So it is with vs in this militarie life, if wee giue ouer to pray while there is yet need, before wee haue receiued that wee pray for, vid. the saluation of our soules, the end of our prayer, and of all else that we do besides; if we do thus (I say) our prayer is voide, and wee are like them that withdraw themselues in whom God hath no pleasure, Heb. 10. 38.39. Therefore an ancient Doctor saith vpon these words: Quicunq; invocauerit, Whosoeuer shall call vpon the name of the Lord shall be saued: Whosoeuer shall call, vid. (saith hee) fideliter & perseueranter, faithfully and without ceasing: Faithfully, being assured that God

God will heare, and therefore hee continueth and will not giue ouer till hee obtaine it. This it is implied in the words of our Sauiour Christ, Math. 7. 8. Aske, Seeke, Knocke; For hee that asketh is not content once to aske, but hee asketh againe, and againe, till hee obtaine that hee askes; and hee that seekes giues not ouer till hee find; and he that knocks continues knocking till some open. And it is that our Sauiour Christ most plainely and earnestly doth vrge and teach, Luk. 21. 36. that his Disciples should watch and pray continually, euen till the day of doome, the day of saluation vnto them.

The things which make vs slacke in prayer, are either an opinion that God doth not heare

heare vs, albeit wee pray: or that hee hath heard vs already, and therefore wee are secure; or finally the infirmity of our nature which is weary, and ready soone to faint and giue ouer.

For the first, an opinion that God doth not heare vs, this it is want of faith, which as Saint Iames saith wauereth and is doubtfull. Iam. 1.6. As the heart of man cannot but doubt, except the Spirit be giuen, as the Apostle saith, Rom. 8.15. to certifie it to the contrary, and therefore we are to pray to God that it may bee giuen vs, that wee may beleeue, (Phil. 1.29. Vnto you it is giuen that yee should beleeue in him) And that this faith it may be increased, as the Apostles did, for so wee reade, Luke 17.5. The Apostles said,

Lord

Lord increase our faith: to pray, I say, for the strength of faith in prayer, that wee may not doubt nor consider, or regard ought that may make vs doubt, the deadnesse of this body as the Apostle speakes of Abraham, Rom. 4. 19. Hee considered not his owne body which was now dead, nor the deadnesse of Saraes wombe: So we, I say, consider not neither the decay of nature within vs, Psal. 73. 26. nor the corruption of the flesh, Heb. 9. 27. nor finally the wretchednesse of our sinfull nature, Rom. 7. 24. in respect whereof we are unworthy to bee heard: Wee consider, I say, none of these, but being assured that hee is able who hath promised, Heb. 11. 29. we continue praying as Peter did knocking, till hee was

let

let in; Actes 12.16. till the Lord haue mercy vpon vs, Psal. 123. 2. till the great and notable day of the Lord be, when hee will come and saue vs. This is the first thing which makes vs slack in prayer, an opinion that God heareth not; in respect whereof wee must banish from vs all manner of doubt, and when wee pray beleeue that God doth heare.

The second thing that makes vs slacke in prayer, it is an opinion that God hath heard vs already, and therefore wee are secure: For there bee many that thinke themselues so sure of saluation already before they haue it, that they neglect prayer, and pray not so feruently as otherwise they would: This is that an ancient Father did note in many

And if me saints pmi'ey day lie fui

many in his time, August. in Psal.65. Multi (saith hee) languescunt in orando, & in nouitate conuersionis suæ feruentes orant, postea languide postea frigide, postea negligenter: Many are slacke in prayer, and at their first conuersion they pray feruently, afterwards faintly and coldly, and at length negligently: For wee know vsually that feare makes men call vpon the name of the Lord, when there is no other hope of helpe but in him, Gen. 4. vlt. Then men began to call vpon the name of the Lord: Then, to wit, when they saw that death and all kind of misery and euill was entred into the world: And the more great wee conceiue the danger to bee, the more feruently do wee pray against it, but se-

curity makes vs negligent; for who will call for helpe, or cry vnto God and earnestly too, except hee thinke and feele there is need: I say therefore, that our nature is prone, and doth fall into euill verie soone on euerie side, for without the Spirit it doth wauer and think that God doth not heare; and if it haue the Spirit, and so bee assured that God doth heare, it is forthwith puffed vp. Notwithstanding wee must know that the assurance wee haue that God heareth vs should make vs more ready to pray, as may be gathered by the words of Christ, Ioh. 16. 24. And when it doth not, it is errour and sinne, an infirmitie of the flesh, an abusing of the grace, a turning of the grace of God (not into wantonnesse,

tonnesse, Iud. 4. or occasion of sinne, Gal. 5. 13.) but into a spirituall security, wherein there is no little danger, and therefore the Apostle 1. Cor. 10. 12. 13. teacheth, that a man should haue both faith in God, and so consequently beleeue without doubting, that God will heare when hee doth call vpon him; And againe feare of danger, that hee might not cease still to call vpon him that hee would help him, according to that of the Psalmist, 22. 11. O go not farre from mee, for trouble is hard at hand, &c. And the necessitie of this moderation was so great, that after that God had lifted vp Saint Paul with abundance of reuelations, hee would yet send vnto him the prick of the flesh, the messenger of Sathan to

buffet him, that hee should not bee puffed vp, as hee saith of himselfe, 1. Cor. 12. 7. and though hée did instantly desire to bee rid of this euill, as hee thought, it might not bée, God would not put it from him, because hee saw it was expedient to humble him, and this was the reason that hee saith hee tooke pleasure, where one would thinke there were little pleasure in infirmities, in reproaches, in necessities, in persecutions, in anguish for Christs sake, 2. Cor. 12. 10. because by these meanes, notwithstanding the grace receiued, to be assured that he was the sonne of God, and that hée would heare him at all times calling vpon him, 1. Ioh. 2. 2. Notwithstanding this, I say, hee was taught feare by continuall

nuall tribulation, that he might be humble, and continue to call vpon the name of the Lord, with all feruency, with all importunity. It is good therefore euen for vs who haue beleeued, and who know that wee haue the Petitions we haue asked of God, as Saint Iohn saith, 1. Epist. 5. 15. to suspect our selues, that wee bee not high minded but feare, Rom. 11. 20. knowing that wee are yet in the midst of dangers and snares and temptations, which wee must auoid by continuall prayer vnto God, and so much more feruently continue in it, as wee doubt not but hee heareth vs when wee pray vnto him: otherwise, if our confidence make any of vs secure and slacke to pray, let such a one know for

surety, that this is not of the Spirit but of the flesh, and therefore let him seeke to ouercome it.

The third thing that makes vs slacke in prayer, it is the weakenesse of the flesh, and an infirmitie wee all are subiect vnto, to wax faint and weary, as Moses did when hée prayed, Exod. 17. 12. and so consequently to bee slacke and negligent in it, Gal. 6. 9. saith the Apostle, Let vs not bee weary of well-doing; signifying that wee are soone wearie: so it is said in the Parable of the Virgines, that in processe of time, after they had now waited a good while, that they all slumbred and slept, Math. 25. 5. as well the wise, as the foolish, none except: Yea the Apostles, notwithstanding the

example

example of their Maister, and his Commandement also to watch and pray with him, were taken twise or thrice sleeping, and told of it, and reproued for it as a great fault in them, yet did Christ consider of it, and said; The Spirit is ready, but the flesh is weake; as if hee had said: I know you are willing, but in the infirmitie of your nature you are soone wearie. Against this weakenesse therefore of the flesh we must exercise our selues in frequent meditation and solitarinesse, which doth not a little kindle deuotion and feruencie in our minds, and wee must stirre vp and prouoke one another vnto continuall prayer, as the Authour to the Hebrewes speaketh, 10. 24. and finally we must both reioyce and giue

God thankes, when we find our selues willing, and enclined to pray, and wee must againe pray ne succumbat infirmitas, as that through infirmitie and weaknesse we faint not, nor be wearie to continue in prayer.

And that we may continue in prayer, we must consider,

First, of what force importunitie is.

Secondly, what comfort it brings.

Thirdly, and lastly, the fruit and great benefit of it in the end.

For the first, of what force importunity is, our Sauiour Christ sheweth, Luke 11. 8. where he saith, that importunitie gaines that which else would not be granted; implying therein this, that if we do not onely pray but continue in it, and bee instant

instant in prayer and importunate, wee cannot but obtaine: Wee haue a notable example of a widow who made suite to an vnrighteous Iudge, and though hee were vnwilling to heare her, yet for her importunities sake the Iudge doth grant her that shee asked, Luke 18.15. And our Sauiour Christ vseth this Parable for no other cause, but to shew that if our prayers be importunate and continued vnto God, wee shall not doubt but wee shall receiue that which we aske of him. But you will say, God doth not alwaies grant that we aske; for many times hee delaies it, and many times hee grants it not all. Many times hee delaies it, so wee reade in the Gospell, Math. 15. 22. that when the Canaanitish wo-

man came vnto him, who had but one onely daughter, and shée almost dead, Christ though hée did in the end grant her request, yet hee delaied it long, and seemed to deny it, and in the end grants it with no little commendation vnto her, that shee had continued asking with such importunitie so long, and would not bee answered till her petition was granted: therefore (saith Herom. in Abacuck) Dominus noster sciens clementiæ suæ pondera atque mensuras interdum non exaudit clamantem vt eum probet & magis provocet ad rogandum: Our Lord who knoweth in the greatest wisedome how to shew clemency, in what measure and sort to his seruants; sometimes hee seemes not to heare them that pray vn-

to

to him, that hée might try them the more, and make them the more to call vpon him; and therefore saith one, Ne deficias in oratione: Deus quod concessurus est si differt non aufert, quod promisit est fixum, fallere non potest, habet vnde faciat: Do not (saith a holy Father) faint or giue ouer praying: For though God deferre to grant, hee doth not deny altogether; yea hee hath promised, and it is certaine hee will heare vs, hée is able to do it, and therefore there is no manner of doubt to bee made of it. Yea, but you will say, God doth sometimes deny to grant at all, bee our importunitie neuer so great, so God denyed Moses his petition when hée would haue gone into the land of promise, Deut. 3. 25. 27. I answere,

ſwere, God doth alwaies grant the petitions wee make vnto him accoꝛding to his will, 1. Ioh. 5. 14. but if wee aſke wee wot not what, as the ſonnes of Zebedee did, Math. 20. 22. that the contrary whereof hee hath decréd, oꝛ that which is not neceſſarie, noꝛ oftimes expedient; as when Saint Paul would the pꝛicke of the fleſh to bee taken from him, 2. Cor. 12. 9. oꝛ finally wee aſke amiſſe, Iames 4. 3. to a wꝛong end and intent, as power againſt our enemies, that wee might be reuenged of them, wealth at will, that wee might liue in the luſts, honour to oppꝛeſſe others & bꝛing them vnder wee wiſh euill vnto: In theſe caſes God doth not grant what wee deſire, but that hee knoweth to bee better foꝛ vs, ſo ſaith a

holy

holy Father: Aut dat quod petimus aut quod novit vitilius: Hee either giues what wée desire, or that hee knoweth to bée better for vs. An ancient Father hath this meditation: That God fulfilled the desire of the Israelites when they desired Quailes, and hée it gaue them in wrath, but it was to their destruction, Numb. 11. 23. while the Quailes were in their mouthes hée slew them. Againe, Saint Paul besought the Lord earnestly, that the messenger of Sathan might depart from him, but hée was not heard, God would not grant him, 2. Cor. 12. 9. wherupon saith hée on this manner: Metuendum magnopere ne det Deus iratus quod non det propitius, Augustine: It is much to be feared, if wée aske

aske what seemeth good vnto vs in our owne eyes, and it be not necessary for vs, perhaps not good, but very hurtfull also; it is much to be feared, I say, least God in wrath giue that which is not good, which hee would not grant if hee were pleased with vs, if hee loued vs. We say then that this is the force of importunity, that if wee aske any thing according to the will of God, hee heareth vs; and if wee aske any thing which is not according to his will, hée heareth likewise, though not ad voluntatem, as wee desire, yet ad salutem to the furtherance of our saluation. Wee should therefore take good héed what wee aske of him, least by our foolish petitions we moue God to anger and wrath, and hee grant

our

our petitions to our hurt, as hée did grant Balaam to go to curse Israel when hée desired him, Numb. 22. 20. Againe, when wee haue made our petitions vnto him, and that most earnestly and importunately, wee should not bee carefull, as Saint Paul teacheth, Phil. 4. 6. but referre them wholy to him, being assured that hee will grant them if they be good for vs, and otherwise wée were better bee without them. As importunity hath a great force and vertue in it to obtaine that wee aske, so hath it no little comfort to assure vs that wee shall haue that wee aske: For as all prayer is comfortable euen to the soules of men, especially the prayers of Gods elect children (for as it is 1. Pet. 3. 12. His eares are open

vnto

vnto their prayers) ſo much more may we comfort our ſelues, and bee aſſured that our prayers are not voyd when wee continue in them with all manner of inſtancie, I cannot by any meanes, ne will I, labour to expreſſe this as they feele and find it in themſelues who are frequent and diligent in prayer: But one ſaith of it, Expertus novit, inexpertus ignorat; if one ſhould ſpeake of it to him that knoweth it in himſelfe it were needleſſe, and if hee ſhould tell him of it that hath no experience in it, hee would not beleeue it, but hee ſhould ſeeme like him who ſpeaketh myſteries, 1. Cor. 14. 2. which hee that heareth doth not vnderſtand. And as the forces of importunity and comfort of it is moſt great, ſo is

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the benefite infinite; and the benefite compared with the paines doth so farre exceed it, that hee may well seeme vnworthy the benefite who doth refuse the paines to attaine vnto it: For alas what is it to watch and pray all our life, and in the end to be saued? The Apostle saith, The afflictions of this life are not worthy of the glory which shall be reueiled, Rom. 8. 18. No not all the afflictions if they were all in one, and laid vpon one man, much lesse the labour wee take throughout this life in continuall prayer and supplication vnto God; much lesse, I say, is this worthy the fruite and benefite which commeth of it, which is the saluation of our bodies and soules for euer. If then the widow was so importunate that

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ſhée might be deliuered from her aduerſarie who oppreſſed her: Luke 18.5. And if a man at his néed will be earneſt euen to borrow a loafe, and will not bee denyed by any meanes, Luk. 11.8. How much more ſhould wée bée importunate and pray continually? And watch thereunto as our Sauiour Chriſt willeth vs, Luke 21. 33. that wee might bée deliuered from our cruell aduerſaries, that wee periſh not vtterly and euerlaſtingly in the day of Dome, Math. 25. vlt. and that wee may obtaine eternall life Rom. 6. 13. Quere, geme, pulſat, ora, ſuſtine, (ſaith one) digna eſt his omnibus merces; Seeke, groane, pray, knocke, and endure what paines ſoeuer in this life, the reward is worthy of it: As therefore Eliahs ſeruant did

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go and looke towards the Sea seuen times, euen till a cloud arose, 1. King. 18.44. So let vs pray, not seuen times, but seuenty seuen, yea comtinually, till the Day-Starre arise, euen the signe of the Son of man comming in the clouds, Math. 24.30. Seeing the time of our life is so short, and the fruit so great, let vs not spare to spend that time, which is but as an houre, one minute, and moment in respect of such euerlastingnesse; and let vs remember that this duty of prayer, amongst so many enemies and euils as we are compassed with, which no tongue can count, it is the arrow of helpe against all; which if wee vse but twise or thrice as Ioas did, 2. King. 13.18. vid. seldome and negligently, though

though for a time we may seeme to preuaile against our enemies, yet in the end (it is to be feared) our enemies will preuaile against vs: But if wee vse it six or seuen times, as Elisha said, 2. King. 13. 19. vid. importunately and continually during life, euen till the appearing of our Lord Christ we shall be sure to preuaile against them.

Of the sixth thing required in prayer, which is Charitie.

THe sixth and last thing required in prayer it is this, that wee pray in charitie, which consists in this that we be voide of discord, and that willingly wee giue no cause of offence to any. Void of discord, as either in

in giuing cause of contention by doing wrong, or when cause is giuen, we from our hearts remit the same.

For the first, it should be farre from a Christian mans mind to do wrong willingly, for such the Apostle saith, shall not inherite the Kingdome of heauen, 1. Cor. 6. 9. Know yee not (saith hée) that the vnrighteous shall not inherite the Kingdome of God. As therefore we should not willingly consent vnto any such thing in our hearts to do that which wée know is vniust; so if wee haue done it, either vnwillingly or rashly, when we come to the knowledge and due consideration of it, wée should be ready to restore it, and to make amends, yea with more, if we be able, rather then lesse, as Zache said,

said, Luk. 19.8. If I haue done wrong to any I restore it foure-fold: Especially when wee come to pray vnto God Christ teacheth this lesson, saying; If thou bring thy gift to the Altar, and there remembrest that thy brother hath ought against thee leaue there thine offring before the Altar, and go first and be reconciled to thy brother: vid. If thou do remember and call to minde that thy brother hath any iust cause of complaint, for any wrong done him by thee, reconcile thy selfe and make amends and that quickly, otherwise if thou doe not so, Saint Iohn saith vnto thee, 1. Ioh. 3.10. Hee that dŏth not righteousnesse is not of God: vid. as the learned expound it, hee that with full consent of heart doth that which he

he knoweth is not righteous, and when hee remembreth that he hath done it, is not touched with repentance to make amends for it, vid. goeth not to his brother, as our Saniour Christ chargeth him, before hée make his prayer, but he prayes in a conscience that knowes it hath done wrong, and will not restore vnto him that had the wrong, such a one I doubt whether God will accept his prayer or no, for it must be pure hands, 1. Tim. 2. 8. and faith out of a pure heart, 1. Tim. 1. 5. at least in will if not in worke, Rom. 7. 20. For else where or what is the righteousnesse of the Saints? God hath not chosen vnto himselfe a Church full of blemishes and abhominable sins, which euen Pagans in their hearts

hearts condemne, but a glorious Church and people holy without blame in the world, or at least if they bee blame worthy soone to acknowledge it and repent, and make amends (if they be able) for it.

This is the first thing required in that charitie which wee should haue when we coms vnto God, that there bee not in any of vs a conscience of wrong done to any, which if it were amongst vs Christians wee should not need so many lawes as are now made for the restraining of wrong doing, neither should Lawyers néed to bee so cumbred with endlesse and numberlesse contentions, as now a daies they are: all which proceédeth (if we search it right) from that roote which the Apo-

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stle doth not onely condemne as an euil fault, but he saith plainly they that doe it, and abide in it, and beare it without amends made (though they know it) those hee saith shall neuer come to heauen, 1. Cor. 6.9. a fearfull thing to thousands amongst vs who yet little regard it: but who shall warne them that they may take heed who bless themselues in their hearts, and say it shall bee well with vs whatsoeuer God hath said? but vnto vs it is a warning, who feare God and are not of a high stomack, nor farre from righteousnesse, as the Prophet saith of the stubborne Iewes, Isaiah 46.12. vnto vs, I say, it is a warning that when wee come to pray vnto God wee haue no conscience of euill doings towards any, or

if any be we seeke to heale it, vid. wee reconcile our selues first, as Christ teacheth.

Another thing required of them that shall pray in charity it is this; That wee do no euill to any, yet if harme bee done to vs wee take it not to heart, but bee ready to remit it; so our Sauiour Christ saith wee should do, to wit, from our hearts forgiue euery man their trespasses, Math. 18. 35. And hee teacheth vs so to pray as they that are willing to do so, Forgiue vs our trespasses as we forgiue them that trespasse against vs, Which is not so to bee vnderstood that a man should forgiue the debts which are due vnto him: as if the rich man were bound to acquit his debtors of all the summes which they did owe him,

him, 100 measures of oile to one, and a 100 measures of wheate to another, Luk. 16.5. but that whatsoeuer tresp asses be done against vs, we should plainely tell them forth and shew them vnto him that hath done them, Leu. 19. 17. and if he knowledge his fault and submit himselfe, wee should take satisfaction as he is able, and not bee rigorous against any, be the wrong done neuer so great, Eccle. 28.7. either giuing time, and suffring till hee bee able, if hee will pay it, Math. 18. 26. or if hee bee not able rather to lose it then spoile or vndo a man for our wils sake. Which very doctrine in effect our Sauiour Christ doth teach in the Parable. Math. 18. 23. &c. and hee threatneth them that doe the

contrary, ſhewing that it will turne moſt to their owne hurt afterward, Math. 18. vlt. Haue thou patience (ſaith Eccle. 28. 8.9.) with him that humbleth himſelfe, and looſe thy mony for his ſake.

You will ſay, perhaps, what if hee bee ſtubborne and will not acknowledge his fault, nor ſeeke or bee willing to make the beſt amends he can?

I anſwere, what haue we to do with ſuch, let them ſee it or beare it as they may; yet hate no man, but wiſh well vnto all and pray for them that God would giue them another manner of mind: it is that, I take it, Saint Paul meaneth, 2. Tim. 2. 25. where hee ſaith; Suffer euill men patiently prouing if God will giue them repentance, &c. This

forgiuing

forgiuing of trespasses is a notable meane to keepe peace with all men. For how can a man haue contention, or bee out of peace, that will neither doe wrong, nor reuenge any? Math. 5.44. I speak not against Law, or going to Law to end controuersies, when there is question of right: For this was permitted by the Law of God in the time of Moses, as may appeare Exod. 18.16. and charity is not impugned by it, so there bee no hatred nor bitternesse, or desire of reuenge against the persons one of another, but a quiet seeking of the determination of a truth onely, yet if there bee some other way or meanes of agreement found more peaceable then it, and much more a minde to suffer wrong rather then to

ſtriue, 1. Cor. 6. 7. I commend it rather, and our Sauiour Chriſt doth exhort vnto it, Math. 5. 40. But it is a doctrine of great perfection, and to bee vnderſtood ſo farre forth as may ſtand with the publique and priuate weale of euery one, agreeable to that of Saint Paul, 2. Cor. 8, 13. 14. This forgiuing of treſpaſſes either in one kind or other, as it is holy and acceptable with God, thanke-worthy, for ſo Saint Peter ſaith, 1. Epiſt. 2. 19. To ſuffer wrong, and endure it patiently, and forgiue it alſo: ſo is it a notable and moſt vndoubted note of the truth of our charity and meeknesſe of minde, when being prouoked we do no harme but good; and the prayer of ſuch a one Chriſt ſaith ſhall ſpeed, euen ſo farre forth that it ſhall

obtaine

obtaine remission of his sinnes, Math.6.14. and so consequently salvation and eternall life, and what can bee more? This then is the first thing required in him that shall pray vnto God in that charity which hee ought, that hæ bée void of discord, which consists in this, that hée doe no wrong, but rather suffer wrong then striue, though there bee cause, and he might lawfully do it.

The second thing required that we pray in charity is, that willingly wee giue no cause of offence vnto any. For there be some, who though they doe no harme, though they deale iustly and are void of bitternesse also, or desire to reuenge or hurt, for any cause, at least as they would seeme: yet in their words they

care not to offend, and by their deeds they shew themselues oft-times very vnkind.

In their words they care not to offend, as either by foolish iesting and talke, which the Apostle forbiddeth, Ephes. 5. 2. vnder a colour of sport casting fire-brands and arrowes, as the Wise-man saith, Prou. 26. 28. and in shew of friendship shooting forth, either through rashnesse and folly, or of very purpose, bitter words: the Wise-man termeth it, the pricking with the tongue, Prou. 12. 18. There is that speaketh words like the prickings of a sword, but the tongue of a wise man is health; as if hee should haue said, hee doth not so. Againe, not onely in vncomely iesting there is cause of offence, but

sometimes

sometimes also in shew of simplicity and plainenesse of conscience, when men will rebuke and contrary others, yea their brethren and friends, out of time and place, and in despightfull manner, as it were, to shame them, and make them despised: which indiscretion Ecclesiasticus notes as a fault and cause of offence likewise, 30.31. and it is contrary to that the Apostle commandes when hee saith, 1.Cor.16.14. Let all your things be done in loue.

And as in words there may be cause of offence giuen by vs, so likewise in deeds, when wee negligently behaue our selues towards them who are our brethren and sisters in the faith of Christ, as Saint Iames telleth vs, 2.6. when, I say, wee shew

pride or contempt against them in regard of their poore estate or simple cloathing, who are perhaps otherwise as good, if not better, then wee are: In these and such like kinds wee must take heed wee giue none offence either to one or other, 1. Cor. 10. 32. Giue no offence (saith the Apostle) either to Iew or Grecian, or to the Church of God: And if offence bee giuen and we know of it, wee must seeke to heale it, that it may appeare we are not dissoluts persons, but charitably minded towards all men, yea euen towards those of whom we might say as Iob did, 30. 28. whereto should the strength of their hands serue vs, and of whom wee hope for no good. Briefly then to conclude this point, which of all other is

most

most materiall in this Treatise of prayer, to wit, how wee ought to pray. The summe of all is this, that wee put away wrath or doubting, and that we pray in this manner; in Humity, in Faith, in Fervency, in Diligence, in Continuance, and lastly in Charitie, in the explanation whereof I haue béene more large, as willing, gentle Reader, to instruct thée more fully, or if that need not, to stir vp thy godly minde, and put thee in remembrance of the same, I will therefore shut vp this part thus, exhorting thee so to pray, and so praying in earth God heareth in heauen, and whatsoeuer thou askest, as a holy Father saith, Aut fiet quod petis, aut expedit vt non fiat, It shal either be as thou wilt, or it is better

better for thee not to bee, which almighty God knoweth better then thou dost; and of this bee sure, that thou shalt bee saued. For this we haue as an ancre of the soule, this Scripture which is sure and stedfast, Whosoeuer shall call on the name of the Lord shall bee saued.

Of the third thing requisite, that we pray in an acceptable time.

WEe shewed when wee first entred into this generall point to declare how wee ought to pray, that three things were requisite.

First, that wee bee such as whose prayers God hath promised to heare.

Secondly, that we pray as we

we ought to doe.

Thirdly, that we pray in an acceptable time.

That wee bee such as wee ought to bee, that is, as we haue shewed, such as turne from their sinnes vnto God.

That wee pray as wee ought to doe, vid. putting away such things as hinder prayer, and praying in the kinds before mentioned.

But neither the one of these nor the other, are sufficient, vnlesse wee pray in an acceptable time. For be we neuer so penitent for our sinnes, and desire wee neuer so truely to turne from them vnto God; and pray wee neuer so humble or well in all respects, yet if our prayer bee not made in an acceptable time, it auailes nothing: there-

fore

fore the Psalmist saith, 32.6. that the godly man shal make his prayer in an acceptable time when hee may bee found, when God will heare him, and Esay 40.8. God saith as much by the Prophet, I haue heard thee in a time accepted. On the contrary the Prophet saith, That in the great water flouds, they shall not come nigh him: Psal. 32.6. signifying, that there is a time not accepted, a time when albeit a man cry, God will not heare, and the Prophet Esaiah saith the same of Moab, 16. 12. that though hee went into his temple to pray, yet hee could not preuaile, and Pro. 1.28. you shall see a very plaine Prophecy of a time when men shall call vpon God and haue no answere. You will say, what is the acceptable

time

time that wee may know it: I answere, it is the time of this world, so long as the Gospell is Preached, euen vntill the end, Math. 24.14. and the time of our life, for so long as a man liueth there is hope, yea hope of mercy, Esay 30.18. as wee may see in the Thiefe vpon the Crosse, who at his last gaspe called vpon God and was heard of him, Luk. 23.42. But of all other the morning is most acceptable, the first of our time, our youth: therefore the Prophet saith, Esay 50.4. Hee wakned me vp in the morning: and Ecclesiastes 12.1. Remember thy Creator in the daies of thy youth: and King Dauid, Earely in the morning will I direct my prayer vnto thee, and will look vp, Ps. 88.13. and Ecclesiasticus 51.30. Doe

your

your duety betimes: And so indeed vsually Gods children do, vid. as soone as they heare they should call vpon the name of the Lord, they doe call vpon him forthwith: But they that delay and put off, and make excuses, and thinke to doe it at this time and at that, and neuer will do it, till they must nœds, till the day of death, or of great affliction, such are strange children, Psal. 18.44. Yea it is a fearefull note and token indeed that they belong not to God, and such are not alwaies heard when they call vpon God, no not in this life: So yee may read of Saul, for he complaines of it, and he alledgeth it for his excuse that hee went to a witch, 1. Sam. 28. 15. because God would not answere him when he

he did aske counsell of him, 1.Sam.28.6. when hee did pray vnto him for helpe: and so wee reade of Antiochus the Wretch, that being in great misery hee prayed for mercy, and he could haue none, 2. Mach. 9. 13. For the iudgements of God are like the great deepe, and hee sæth into the thoughts of the hearts: Heb.4.12. And when we harden our hearts, and thinke to call vpon him and turne to him, not when hee calleth vs, but when we list, when we nœds must, and not afore, when all trouble commeth, when I say wee thus do, and hee forsake vs, hee will not then be intreated to returne againe, 1. Chron. 28.9. and though it bee a hard saying, and grieuous to heare, to despisers and impenitent persons, and such

ſuch as delay and put off re-
pentance, and call not vpon the
name of the Lord when they
be called, either by the admoni-
tions of the Prophets, or by the
inſpirations of the Spirit, their
owne thoughts and conſcience
warning them to ſtir vp them-
ſelues and call vpon God, and
pray, while they may: Though
it be thus, I ſay, hard and grie-
uous to heare, exceeding ſharpe,
able to pierce the moſt ſtony
hearts, if they bee not ſenſeleſſe
indeed; yet it doth ſeeme iuſt
and equall, and no man can
gaine-ſay it, can ſay the contra-
ry; So the Holy Ghoſt ſeemeth
to imply, when hee ſaith, Prou.
1. 24. I haue called, and yee haue
refuſed: and after, as a paralell
vnto it, Verſ. 28. They ſhall call
(ſaith hee) but I will not anſwer.

This

This should teach vs feare, and to stand in awe, and to tremble and not to sinne, but commune with our owne heart, and in our chamber, and be still, Psal. 4. 4. vid: to prepare our selues vnto prayer, departing from iniquity in our hearts, 1. Tim. 2. 19. hastily, and to call vpon the name of the Lord most earnestly; and as one saith, Agendæ sunt gratiæ quod data est potestas; We should thanke God that we may do so, that we may pray in an acceptable time and bee heard, so farre should wee bee from delay, or putting off to doe it, that wee should doe it gladly, least when wee would doe it, it bee too late, and our prayer finde no acceptance, because the time accepted is past: either because we haue walked frowardly

frowardly and would not heare, so long that wee are now past grace, Eph. 4. 19. ne will God vouchsafe to respect vs, or looke towards vs, as Elisha the Prophet spake to Iehosaphat, 2. King. 3. 14. Or because in the day of death, and of great trouble, and especially in the day of Iudgement, such as haue not thought and called vpon him before, shall hardly then finde him, or not at all: For these are the great water-flouds the Prophet speaketh of, Psal. 32. 6. Surely (saith he) in the great flouds they shall not come neere him.

Beware thou therefore, and as it is Ecclesiasticus 13. 14. when thou heareſt this awake, neglect not to call vpon the name of the Lord; for as the Preacher saith, Eccles. 8. 5. The heart

heart of the wise shall know the time and iudgement: vid. the time accepted, and not accepted: And seeing the time accepted is now, euen now, but it goeth away quickly: Esay 21.12. The Watchman said the morning commeth, and also the night, if thou be wise make much of it, Eccles. 4. 20. And thus to finish this second point concerning the manner how wee ought to pray, I answere, that our prayer may be acceptable vnto God, these three things are necessary.

First, we must be such, or at least indeuour to be such as wee ought to be, vid. wee must pray with a good conscience, as Saint Peter saith, 1. Pet. 3. 21. A good conscience maketh request vnto God.

Secondly, wee must pray as

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we ought to do, in the manner afore-shewed.

And lastly, we must pray in a time when our prayer may bee accepted.

Of the third thing to bee enquired after, for whom wee ought to pray.

WEe haue shewed hitherto what wee are to pray for, and how wee ought to pray; We are next to declare for whom wee ought to pray; whereto I answere, that wee must pray for our selues, and for others, our brethren and sisters; finally, for all men: yea, euen our very enemies.

Wee must pray for our selues, for necessity doth constraine vs to do so; for there is no other

other way or meanes, for a mor-tall man whereby to come to happineſſe and bee ſaued in the latter day, but by calling on the name of the Lord.

Wee muſt pray not for our ſelues onely, but for others alſo, for this is charity: So Saint Paul writing to the Philippians, ſaith, That hee was mindefull of them in his prayers, Phil. 4. 1. And this hee telleth them as an argument of his loue and charity towards them; for ſuch is the charity that ſhould bee in them who are ioyned and knit together in fellowſhip one to another, as ſo many members of one Body, whereof Chriſt Jeſus is the Head, that they ſhould bee touched with griefe for the the hurt one of another, and deſire and pray, for the good one

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of another, 1. Cor. 12. 26, So Ionathan saith they did vse to do in his time: 1. Mach. 12. 11. Wee remember you (saith hee writing to the Romanes) at all seasons continually, and in the feasts and other daies appointed, when wee offer sacrifices and prayers, as it is meete and conuenient to think vpon our brethren. And this Saint Iames doth teach and exhort saying 5. 16. Pray (saith hee) one for another.

In a word, wee must pray for all men, for so Saint Paul saith, 1. Tim. 2. 1. I exhort that supplications and prayers, intercessions and giuing of thankes bee made for all men; yea our very enemies, for so our Sauiour Christ saith, Math. 5. 44. Pray for them who persecute you; And so hee did himselfe vp-

on

not pray for thee, but if thou pray for all, all pray for thee, and so the prayers which are made by one for all, and by all, for euery one, they are most effectuall, most acceptable, and euery faithfull man may thus perswade himselfe (and it is no little comfort to any man to think of it) that if God do heare his prayers for himselfe being but one, much more will hee heare the prayers of many for him, and if hee heare the prayers of his Church, as out of question hee doth, hee will heare them praying for him.

Of the fourth thing to bee enquired after, *vid.* the helps of prayer.

WVee haue treated concerning prayer, what, how, and for whom, wee are to pray, wee are now to shew the helpes of prayer, for in so excellent a duty as prayer is, there would bee nothing omitted which might adde to the fervency and efficacy of it: And of this kind are these; namely, fasting and chastising of the body, mercy, almes, frequent meditation, and solitarinesse. Fasting and chastising of the body, for this (as all Diuines hold) Cor facit contritum & humiliatum; It makes the heart sad, and the spirit humble, and so consequently

quently makes it more fit to pray vnto God; for, as it is Eccles.35.17. The prayer of him that humbleth himselfe goeth through the clouds, and ceaseth not, &c. this helpe therefore of fasting wee shall find then vsed in the booke of God, when it concerned men much, to pray most effectually, either in the time of danger, for the putting away of some great euill which they did feare, as wee may read, 2.Chron.20.3. or for the obtaining of some speciall grace they stood in need of, Act. 13.3. Finally, for the kindling and increasing of deuotion in their hearts continually, for so wee reade that the Disciples of Iohn did vse to fast, Math.9.14. and of Anna the Prophetesse a widdow, it is said, Luke 2. 37.

That shee serued God with fasting and prayers night and day: This is commended by the Angell, Tobiah 12.8. Prayer is good with fasting; and by our Sauiour Christ, who saith, Math. 17. 21. that prayer may doe that by the helpe of fasting which alone it cannot: This it is called Cos orationis, the Whetstone of Prayer; And in deed it doth whet and sharpen it so, that it doth enter into the presence of God, and neuer returnes empty if it be rightly done. There bee diuers kinds of fasting, as cause may require more or lesse; but of all none is better ordinarily, then a continuall sober moderation in diet, so saith one: Melior est rationabilis quotidiana cum moderatione refectio quam per interualla arduum longumq; ieiunium

ieiunium: vid. a reasonable daily refreshing is better with moderation then a hard and long fasting at some seasons onely. And indeed it should seeme that our Sauiour Christ doth commend this fast especially, both by his example, who vsed not to fast that wee reade, in any strict manner, and by his doctrine and precept, who a little before his departure out of ths world gaue charge vnto all men to watch and pray continually, and that they should take heed their hearts were not oppressed with surfeiting and drunkennesse at any time; vid. as I take it, hee willeth all men to fast this fast all their life, that they forbeare either to eate or drinke more, then that they may diligently giue themselues to watching

and prayer continually: And if at some speciall times or occasions, wee fast more, and bee more deuoutly giuen vnto it, wee haue both the examples of Saints before Christ, and since, for it, and the booke of God doth shew the vse of it to bee great, as I said before: But we haue no expresse commandement concerning it, and therefore leaue it to euery mans particular iudgement, to fast either more or lesse, or in this or that kind, as seemeth best vnto him, so to chasten and bring his body in subiection, as Saint Paul did his, 1. Cor. 9. 27. according to the wisedome giuen him. Onely this we warne, that men take heed they fauour not themselues, and pamper not the body too much, to the hurt of their soules,

soules, and that they liue heere soberly in this world, and not in the lusts; For so the Apostle teacheth, saying: The grace of God hath appeared which teacheth vs to deny vngodlinesse, and worldly lusts, and to liue godlily and soberly in this world: Tit. 2. 11.

The second helpe vnto prayer it is mercy: For this our Saviour Christ commandeth, saying; Luke 6. 36. Bee yee mercifull, as your heauenly Father is mercifull; And hee promiseth mercy to such as are mercifull, Math. 5. 7. and denyeth it to others. This mercy consists in this, that wee bee not rigorous or cruell vnto any aboue measure who are vnder vs, and in our hand or power, either vnto man, Ecclesiasticus 33. 38. or

vnto the very beast, Pro. 12.10. and especially vnto those who submit themselues vnto vs, willing and ready to yeeld what in them lyeth, what they are able to content vs, that wee spare them I say, as wee our selues in the like case would bee spared of the Lord of all things, and that wee deliuer the poore and needy, and saue them from the hand of the wicked that oppresseth them, if we haue authority or meanes to do it, Psal. 82. 3. And finally that wee consider of others case, as if it were our owne, of their wants and necessities, so that wee doe not superfluously and vainely spend and cast euen vnto dogges, that which poore Lazarus would bee glad of Luke 16.11. but that in our feasts wee remember the

poore,

poore, as old Tobiah did, 2. 2. and eate not our morsels alone, as the holy man Iob spake 31. 17. And thus, if wee shew mercy vnto others like vs, God will shew mercy vnto vs, when we aske and pray for mercy vnto him, for so one saith, as wee heare others, so will God heare vs; as we see others, and regard them when they make request and prayer vnto vs, so will God see and regard vs, when we make request and prayer vnto him. It is that which our Saviour Christ saith, With the same measure wee meate, it shall be measured to vs againe: Math. 7. 2. and therefore hee saith, Math. 5. 7. that the mercifull are blessed, because they shall obtaine mercy.

The third helpe vnto prayer, it

it is Almes and Liberality towards the poore: for so it is Iob. 12. 8. Prayer is good with fasting and Almes deeds: For as the Saints refreshed by vs, in the end of the world, shall receiue vs into euerlasting habitations, Luk. 16. 9. So euen in this life they entreat for vs, that our prayers may bee accepted, may be graunted: as the Elders of ỹ Iewes did for ỹ Centurion, Luk. 7. 5. Hee loueth vs, say they, and hath built vs a Synagogue, therefore do thou this for him: Luke 6. 38. Giue (saith our Sauiour Christ) and it shall bee giuen vnto you. Hæ sunt alæ (saith a holy man) orationis quibus volatur ad Deum si ignoscis delinquenti & donas egenti: these are the wings of prayer with the which it flyeth into

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the presence of God, if thou pardon him that doth trespasse against thee, and giue to him that hath neede, that asketh of thee: so it is very expresse and plaine, Esay 58. 7. 9. If thou deale thy bread to the hungry, and couer the naked, and lodge the stranger, then shalt thou call and the Lord shall answere, thou shalt cry, and hee shall say, heere I am. This it might incite vs much to liberality and good doing, to thinke that our prayers haue so much more easy accesse vnto the throne of Grace, and God doth grant them more liberally, as wee are more liberall vnto the poore, vnto them who stand in need of our helpe: whereas otherwise the Scripture saith; if wee will not heare the cry and prayer of the poore,

God

God will not heare our prayers neither, Prou. 21. 13. And as at all times this should make vs willing to doe good, so especially vpon the Sabboth, when wee giue our selues to prayer, and in solemne times of fasting, Esay 58.5. then wee should not forget it, but remember it much more according to that of the Apostle, 1. Corinth. 16. 2. Euery first day of the weeke, let euery one of you put aside by himselfe, and lay vp as GOD hath prospered him.

The fourth and last helpe of prayer it is frequent meditation and solitarinesse; for this it is a speciall meane and helpe to kindle in vs deuotion and feruency in prayer: Oratio (saith a Father) sine meditatione est

est tepida: Prayer without meditation it is luke-warme, it is not vehement, not earnest: Animam (therefore) iugiter adhærentem Deo (saith one) grata vicissitudo sanctæ operationis accendat: The soule that hangs vpon God should sometimes meditate and sometimes pray, that so in both it may bee stirred vp and enflamed; Psal. 70. 6. 7. In the night I commune with my heart, and search out my spirit: and holy Iob 7. 11. I muse in the bitternesse of my spirit. This meditation is best alone, for company drawes the mind from the cogitation of heauenly things vnto earthly, and fils it with one vaine imagination or other; therefore saith One, Mane in secreto & fruere

fruere Deo tuo: Bee alone in some secret place that thou maist thinke vpon God seriously, and enioy him in thy heart. I speak not this, that we should delight in continuall solitarinesse, which is not good, Gen. 2.18. but that it is profitable very often to withdraw our selues frõ others, for a time, when we giue our selues to prayer: 1.Cor.7.5. that we may meditate & think of our latter end, Deut. 32.29. and of the long night to come, 2.Esd.6.30. that so we may cry in our hearts more earnestly vnto God aboue: otherwise (as one saith) Quandiù quis permistus est turbis et in multitudine fluctuantium volutatur non vacat soli Deo, nec potest esse sanctus: So long as a man is amongst men, and cumbred with the affaires

of

of this life, hee cannot thinke vpon God as hee ought, nor be so holy as he should, and so consquently hee cannot pray vnto him with that deuotion and desire, hee cannot offer vnto him strong cries and supplications as Christ did, Heb. 5.7. These then we say, fasting and chastising of the body, mercy, almes, frequent meditation and solitarinesse, and such like, they are helps and meanes whereby our prayers are made more feruent, more effectuall, more acceptable before God.

Of the fifth thing to bee enquired after, the Motiues vnto prayer.

OF prayer wee haue spoken and of the helpes of it: it shall

shall not therefore (I hope) bee vnprofitable next, to declare some reasons which may moue vs vnto it.

And indeed there are three speciall considerations which may commend the same vnto vs.

First, the nature of it.

Secondly, the excellency of it.

And lastly, the comfort of it.

The nature of it, as that it is a talking with God, Oratio tua locutio est ad Deum, saith one, thy prayer is a very speech vnto God: Quando legis Deus tibi loquitur, quando oras cum eo loqueris: When thou readest God speakes to thee, when thou prayest thou speakest with him: Gen.18.7. So saith Abraham, I haue taken vpon mee to speake vnto my Lord who am but dust and ashes: He thought

it

it an honour vnto him, and how much more should we adde vnto this, that it is not onely a speaking vnto God, but a free liberty to aske euen what wee will: And whom might not this make willing to pray and diligent in prayer? If the King should say to any man, as did Darius to the third Worthy: Esdras 5. 42. Aske what thou wilt, and wee will giue it thee: Who is hee that would not bee forward to speake? Who would not aske? If then the King of heauen bid vs aske, and hee will grant whatsoeuer it bee: Can wee bee slacke to aske? This, I say, that wee haue accesse through faith vnto his grace, Romanes 5. 2. And that wee may bee bold, as the Authour to the Hebre. saith 10. 19.

to

to come vnto him, and powre out our hearts before him, Psal. 62.8. and finally that hee will deny vs nothing that wee shall desire of him in the name of Christ, Ioh. 16.23. that is good and necessary for vs, how should it not moue vs to make speed to pray vnto him, and to delight in it, especially seeing hee hath commanded vs, as if indeed hee did delight in it, and would haue vs aske that hee might giue vs euen what wee would our selues, he doth not onely promise that if wee call vpon him wee shall bee saued, but hee bids vs call vpon him, that hee might saue vs: Psal. 50.15. Call vpon mee, and I will heare thee: In the first of King. 20.31. Wee haue heard (say the Assyrians) that the Kings of the house of Israel are

mercifull Kings: And may not we say it much more, that the Lord our God is a mercifull God: Ioh. 14. 7. It is said, that the Disciples maruelled to see Christ talke with a woman; and is it not a meruaile much more, that God should talke with vs sinfull and miserable men, and more yet, that hee the King of Glory, and God of Life, should heare vs talke to him, and sue vnto him, and grant our suits and petitions which wee make in Christ: If thou kneweſt (saith our Sauiour Christ to the woman of Samaria, Ioh. 4. 10.) the gift of God, and who it is that asketh, thou wouldſt haue asked and hee would haue giuen thee water of life: And questionlesse now wee know, that if wee pray hee heareth vs, and will

saue

saue vs, if wee call vpon him. If wee pray not, ne call vpon him, may it not bee said to our reproach, Why are yee slacke: as Ioshua spake in another case to the Israelites, Iosh. 18. 3. And if wee perish for not calling on the name of the Lord, are wee not worthy of it: Agreeable to that, Amos 6.9.10. Though there remaine ten men in one house, they shall die, so their kinsfolkes and the dead. buriers, shall take them and carry away their bones, and say vnto him that is in the house, is there yet any moe by thee, and hee shall answere they are all gone, then shall hee say, for they would not remember the name of the Lord: Signifying that they were worthy to perish, who when

when they might would not remember, or call vpon him who was both ready and able to saue them, if they had remembred and called vpon him. This is then the first Motiue vnto prayer; that in it wee talke vnto GOD, and GOD would wée should doe so, and GOD doth command it, as if hee did delight to heare vs, and so consequently if wée bee slacke, and through our owne slackenesse perish, wee haue no excuse.

The second motiue is this, the excellency of this duty of prayer, which of all holy and heauenly actions, hath the preheminence: for it is the end of all other good gifts, the end of faith, of hope, of charity, and of all

alſe that wee doe, whether wee reade or heare the word of God Preached, or faſt or giue Almes it is to this end that our prayers through Chriſt may be effectuall, may be accepted with God, according to that the Angell ſaid vnto Cornelius, Actes 10.4. Thy prayers and thyne almes are come vp into remembrance before God: Orationibus munda-mur (ſaith Iſidor. de ſummo bono, lib. 3. cap. 8.) lectionibus inſtruimur vtrumq; bonum eſt ſi liceat, ſi non licet vtrumq;, melius eſt orare quam legere: By prayer wee are cleanſed from our ſinnes, and ſo conſequently ſaued from the condemnation to come: By reading, or hearing of the Word Preached, we are inſtructed and profited in knowledge; both bee good, if both may

may be had, if not, it is better to pray then to reade: If therefore wee will speake by comparison, as the Apostle doth of the three Theologicall vertues, Faith, Hope, and Charity: 1. Cor. 13. 13. Now abideth these three, Faith, Hope, and Charity, but the chiefest of these is Charity: So say I of all other Diuine and Religious Actions which may haue their due praise, Prayer is principall. How shall they call on him (saith the Apostle) in whom they haue not beleeued, Rom. 10. 14? and how shall they beleeue in him of whom they haue not heard, and how shall they heare without a Preacher, and how shall they Preach except they bee sent? Signifying that Preachers are sent, and do Preach,

that men might beleeue, and all is to this end, their ſending, their Preaching, and their beleeuing who heare them: all I ſay to this end, that they might call vpon the name of the Lord, and be ſaued. And therefore as the Prince of Perſia ſpake of women, 1, Eſdr. 4. 18. 19. 20, &c. Becauſe for their ſakes men did leaue all and get all, therefore they were chiefly to bee praiſed: So ſay wee, that ſeeing the end of all ſpirituall actions is prayer, that prayer is aboue all moſt excellent. And this may make vs to pray, and that gladly: for as Saint Iohn ſaith, 3. Epiſt. 5. Beloued thou doſt faithfully (or thou doſt well) whatſoeuer thou doeſt to the brethren, and to ſtrangers: So ſay I, what Diuine, or holy action, or ſeruice, ſoeuer

soeuer we doe, if it may bee said wee doe well when wee doe it, much more may it bee said, we do well when wee pray. Behold hee prayeth, saith God of Saul, Actes 9. 11. This action (I say) is most heauenly, and howsoeuer others may haue praise, yet this surmounts, Like vnto that Prou. 30. 29. Many daughters haue done vertuously, but thou surmountest them all.

The last Motiue vnto prayer it is this, the comfort it giueth: For prayer of all other things is a most certaine note that wee are the elect children of God: I meane not euery prayer which euery one maketh, but the prayer of the faithfull, offered vp in the name of Iesus Christ, from a pure heart and a good conscience which maketh request vn-

to God, 1.Pet.3.21. For this is the prayer which Saint Iames commends: Iam.5.16. The praier of a righteous man auaileth much, if it be feruent.

There is that prayeth for necessity sake, as the Ship-man vpon the sea, when there is no other helpe; and the sicke man vpon his bed, when hee is past hope of health, which kind of persons, perhaps regarded not when they were in wealth to call vpon the name of the Lord, no more then Iehoram the King of Israel did to seeke counsell at Elisha till hee needs must, and therefore Elisha had little regard to him, 2. Kings 3.14.

Againe, there are who call vpon God without the knowledge of Christ, without whom there

there is little comfort in praying: for as the blind man said, Ioh.9.31. Wee know that God heareth not sinners: so euery heart naturally doubteth the same, and the Scripture saith it, and wee know it to bee most true, that without Christ no prayer can bee accepted: Iohn 14.6.

Thirdly, there are who pray in hypocrisie, in mortall sinne vnrepented of, whose prayers are of no value; yea, God denyeth comfort vnto such so praying, as you may see, Ier.7.10.

Fourthly, there are that pray and fast also, but it is out of charity and concord to strife and debate, to cruelty and vnmercifulnesse, whose prayer is much misliked, as may appeare, Esay 58.4.

In a word, euery mortall heart prayeth as feeling it owne misery in this short life, which is full of euill, and not knowing what misery more yet may come vpon him. But all these prayers are as of necessity, not willingly made through confidence and full assurance to bee heard of God in the name of Iesus Christ, in whom wee haue beleeued, and therefore what comfort is in them I know not. Trus indeed the Heathen man saith, Quum homines tacite aliquid vovcant aut optent haud dubitant quin dij illud exandiant: vid. When men doe wish or pray for ought in their minds, they thinke they are heard, that the Gods will grant it. For there is none but hee thinketh there is a God, so when

when hee doth make his moane and prayeth vnto this God, he is somewhat perswaded that hee heareth: but this is not that comfort which we meane, which euery faithfull man feeleth that prayeth; for that is an assurance in heart, whereby they know that as certainely as they haue receiued the Spirit, and haue beleeued, and so consequently are of God, so certaine are they that they haue the petitions which they make vnto God, which they aske of him, so Saint Iohn testifyeth, 1. Epist. 5. 14. This is the assurance wee haue in him, that if wee aske any thing according to his will, hee heareth vs; And this is that accesse vnto grace whereof Saint Paul speaketh, Rom. 5. 2. which the Church of God hath, and so

consequently euery true member of it, that they go as boldly vnto God by the meanes of Iesus Christ, Heb. 10. 19. as Bathsheba did to Salomon, and are accepted of the King of Glory as she was of him, and haue a promise as she had, 1. King. 2. 20. that whatsoeuer they aske that is good and lawfull, it shall not bee denyed them. And hence it commeth that they delight in this duty of praying, and in praying they feele a comfort vnspeakeable which God doth giue vnto them, that as the Apostle doth bid them, Bee carefull for nothing, but in all things let their requests bee made vnto God, Phil. 4. 6. So when they haue made their requests vnto God they are not carefull, but say, as the Psalmist doth, in

their

their hearts; The Lord hath heard my petition, the Lord will receiue my prayer, Psal. 6. 9. Yea many times they perceiue it granted, and feele it comfortably within themselues, as the Apostles did when they prayed for boldnesse to speake the Word, and were filled with boldnesse immediately, Actes 4. 29. 31.

And againe, as prayer is comfortable because wee know that wee shall haue that we aske, and feele it (God giuing testimony by his Spirit vnto our hearts) so is there no greater ioy then it, because it doth declare most vndoubtedly that wee are, through Christ, the sonnes of God, to wit, if wee pray aright in faith and feruency, and with a good conscience, as hath beene

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shewed; For as there is a pro-
mise of saluation vnto them who
call vpon the name of the Lord,
so they that call vpon him (as we
haue said) may be most certaine
of it: And the Apostle sheweth
that this holy duty of calling on
the name of the Lord, it is the
fruit of faith, and of all other spi-
rituall blessings, Rom. 10. 13. 14.
the end whereof is saluation.
To delight in this dutie there-
fore, and to be frequent and di-
ligent in it, is a token of the
Spirit of sanctification truely
in vs, and that wee are holily
and deuoutely giuen vnto God,
in whom we hope, and of whom
we depend, and who will
not faile to helpe and saue vs;
For so the Apostle meaneth,
when hee saith, Rom. 10. 11.
The Scripture saith, whosoeuer
beleeueth

beleeueth in him ſhall not bee aſhamed. And thus thou ſeeſt the Motiues to prayer, vnto the which might bee added many moe, but if theſe moue not, it is to bee doubted others would not: for what can bee more effectuall to kindle in vs a deſire to pray vnto God, then to thinke that in it we talke vnto God; that of all other duties it is moſt excellent, and a certaine argument and comfort in our ſelues that wee belong vnto God.

The ſixth and laſt thing to bee enquired after, the effect of prayer.

By that which hath beene alreadie ſaid, it plainely appeareth

peareth that the effect of prayer is peace of conscience, and much ioy and comfort in this life, with assurance that wee are heard whatsoeuer wee aske and pray for in the name of Christ, that is expedient for vs: Notwithstanding for a more full explication of this point, wee will shew, both by examples the effect of prayer, as they are recorded in the holy Scriptures, and by some testimonies of ancient Writers in this behalfe likewise.

For the first, examples in Scripture doe shew the effect of prayer very plentifully, and that not in ordinary, but in extraordinarie, and miraculous manner: Iacob prayed when hee fled for his life, and when hee had nothing, that God would giue

him

him meate and drinke, and necessaries, Gen. 28. 20. and God gaue them, yea hee had abundance, as hee confesseth Gen. 32. 10. Hee prayed to bee deliuered from his brother Esau, who came against him with foure hundred men, Gen. 32. 6. and hee was deliuered; yea, God turned his hatred into loue, so that hee embraced him, and made much of him, Gen. 33. 4. The Israelites being in Egypt and oppressed with cruell bondage, Exod. 2. 23. cried, and God heard their cry, and deliuered them with a strong hand, as appeareth in the booke of Exodus: Afterward when they came into the Land of Canaan, and for their sinnes God had suffered their enemies to haue them in subiection, they cried vnto the

Lord

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Lord and hée sent them a deliuerer, as is shewed throughout the booke of Iudges. Hannah beeing barren, prayed vnto the Lord, and hée gaue her a child, 1. Sam. 1. 11. euen Samuel beloued, as it is Ecclesiasticus 46. 13. Moses prayed for the Israelites against the Amalekites, and God gaue them victorie, Exod. 17. 11. Ezekiah prayed for health, and God heard him, Isaiah 38. 2. At the prayer of Moses the red Sea was diuided, Exod. 14. 15. At the prayer of Samuel the Lord destroyed the aduersaries of Israel with Thunder, 1. Sam. 7. 10. At the prayer of Ezechiah the Angell destroyed foure score and fiue thousand of the Assirians Host in a night, 2. King. 19. 35. At the

prayer

prayer of Daniel the Lyons mouthes were stopped, Dan.6. 22. At the prayer of Sidrach, Mesach, and Abednego, the whole fiery Furnace did not burne them, Dan. 3. 27. But you will say, perhaps, these are singular examples of the Saints in earth, but alas for vs; wee are not like them: I answere, yet these all, and many others, do shew the power of prayer, how wonderfull it is in effect vnto them whom God loueth, whom hée heareth, and how there is nothing so hard which hée grants not when need is vnto them, if they feruently desire and aske it of him: and yée shall obserue that the Scripture would perswade vs to hope for the like successe & effect of our prayers now also: in ℣ 2. Esd. 17. 36. (which though it

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it be Apocrypha Scripture, yet is it held as a truth, and consonant to the Canonicall, excepting some few things, which are doubted of) the holy man Esdras there, I say, speaketh thus and in this manner to the Angell: Abraham (saith he) prayed, and Moses, and Dauid, and Elias, and Ezechiah, and were heard, and wherefore now (saith hee) if the righteous pray shall not the same effect follow? And to the same purpose speaketh Saint Iames, (whose authority is most authenticke) Iam. 5.6. The prayer (saith hee) of a righteous man auaileth much if it bee feruent: And for proofe hée brings in Elias that hée praied it should not raine, and it rained not for three yeares and fire monthes, and hée praied againe that it should

should raine, and the heauen gaue raine, and the earth brought forth fruit, and (saith hee) hee was a man subiect to like passions and infirmities as wee are: Signifying that if the like cause bee, and wee pray also feruently, as hee did, it is not impossible, but verie likely that the same effect will be: For as the Apostle reasoneth, Hee who hath giuen his owne Sonne shall deny vs nothing else; for there is nothing so precious, so hard to bee obtained, as hee is, and heere Saint Peter saith, Actes 2. 21. that when in heauen aboue, and in earth beneath, shall bee bloud, and fire, and smoake, and when the great lights of the world shall become darke, in so great and deepe a danger, hee that cals yet vpon the name of the Lord shall

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shall bee safe, seeing then (I say) wee haue a sure promise that prayer shall haue this effect, which is so great as greater cannot bee, wee may assure our selues that whatsoeuer wee shall aske that hee shall see to bee necessarie and good for vs (seeme it neuer so hard or impossible) it shall bee granted: yet in all such cases and particulars wherein wee haue not expresse knowledge of the will of God, and promise to receiue them, albeit wee pray, wee must say, Thy will bee done, and not mine, and why should wee not, seeing Christ did so, as may appeare, Luke 21.42. Thus then yee see the effect of praier commended by examples in Scripture to bee maruellous; yea, nothing is so hard or impossible

which

which by it may not bee obtained: And this yée shall sée holy Writers doe likewise teach and commend verie amply vnto vs. Vnus (saith Saint Augustine) orando plus potest quam mille pugnando: One faithfull man praying doth more good then a thousand fighting: as Moses when he praied, did more good then all Israel besides that fought against the Amalekites, Exod. 17.11. Nihil (saith Chrysost. in Math. 6.) potentius homine orante: There is nothing more mightie, more strong, then a man that prayeth, if hée pray as hée ought to doe; For God saith, Call vpon mee in tribulation, and I will heare thee: And if hée heare vs, who can any way hurt vs? (who is all-sufficent) though all

Hoddesdon, H.

all elſe were againſt vs: Oratio-
nis puræ (ſaith Saint Auguſtine
Pſal. 65.) magna eſt virtus; velut
fidelis nuntius mandatum per-
agit & penetrat quo caro non
peruenit: The prayer that is
made with pure hands, lifted vp,
as the Apoſtle ſpeaketh: 1. Tim.
2.8. hath a great efficacie, and is
like a moſt faithfull meſſenger
which doth accompliſh that it is
ſent for: Oratio (ſaith the ſame
Father, in another place) eſt ani-
mæ ſanctæ preſidium, angelo
bono ſolatium, diabolo ſuppli-
cium: gratum Deo obſequium
pœnitentiæ & religionis laus to-
ta, perfecta gloria, ſpes certa, ſa-
nitas incorrupta: Prayer it is the
ſafegard of a holy ſoule, a com-
fort to the good Angell, an affli-
ction to the deuill, an acceptable
ſeruice vnto God, the whole
praiſe

praise of our repentance, of our religion and turning vnto God, a certaine hope, and an incorruptible safetie. Oratio (saith Cassiod. in Psal. 16.) serenat cor, abstrahit à terrenis, mũdat à vitijs, subleuat ad cœlestia, reddit cor capacius & dignius ad accipienda bona spiritualia: Prayer it stablisheth the heart, and giueth it tranquillitie and peace, it drawes it from earthly things, it cleanseth it from vices, it lifteth it vp to heauenly things, it makes the heart more mete and worthy to receiue spirituall good things. Orationibus (saith the same Author againe) ira Dei suspenditur, venia procuratur, pœna refugitur & præmiorum largitas impetratur, cum Deo loquitur, cum iudice fabulatur, presentem sibi facit quem videre non

non prevalet: ad penetralia iudicis precator admittitur & nullus inde reſpuitur niſi qui in ea tepidus invenitur: By prayers the anger of GOD is aſſwaged, pardon is procured, puniſhment is auoided, and large rewards are obtained; it ſpeaketh with God, it talketh with the Iudge, it maketh him preſent whom it cannot ſee: Hee that praies is admitted into the ſecret chamber of the iudge, and none is reiected but hee that is ſlacke and careleſſe in it: Therefore ſaith Saint Bernard (and with it I will conclude) Nemo noſtrum paruipendat orationem ſuam, dico enim vobis quod ipſe ad quem oramus non paruipendit eam poſtquam egreſſa eſt ab ore noſtro, ipſe ſcribit eam in

libro

libro ſuo & vnum è duobus indubitanter ſperare poſſumus; quoniam, aut dabit quod petimus, aut quod novit vtilius: Let none of vs thinke his prayer little worth, for hee vnto whom wee praie doth not make little account of it, for after that it goeth out of our mouth Hee writes it in his Booke, and wee may aſſure our ſelues one of theſe, either to haue that wee aſke, or that hee knoweth to bee better for vs. Thus then for the effect of prayer, you ſee it commended vnto vs, both by examples in the Scripture, and by the teſtimony of holy Writers agreeable to the ſame.

To end then this Treatiſe concerning prayer, thou ſeeſt (good Reader) theſe points plainely ſhewed:

shewed: what to pray, how to pray, for whom wee ought to pray, the Helpes of praier, the Motiues to praier, and finally the Effect of praier. What to pray that thou shouldst not aske amisse, things not bee granted, not to be desired; How to pray, that when thou prayest thou maist receiue, thy praier may not bee in vaine: For whom to pray, that thy praier may bee in perfect charitie for all men, and not for thy selfe onely: The Helpes of praier, that thy praier may be sure to spéede: The Motiues to praier, that thou maist not be slacke to pray, but diligent in it: And finally the effect of praier, that thou maist pray cheerefully and gladly, knowing that no way greater good, or more profite can come vnto

thee

thee then by it. I say therefore, and exhort thee (gentle Reader) to praier, and that thou maist praie (for it is a gift which commeth of God, according to that of the Psalmist, Psal. 10. 17. thou prepareſt their heart, and thine eare hearkneth thereto: vid. thou giueſt them a mind to pray, and when they praie thou granteſt their praier) that therefore thou maiſt be meet to praie, put iniquitie farre from thee, and remember this holy ſentence which S. Gregorie in Moral. hath, saying; tunc cor fiduciam in oratione accipit, quum ſibi vitæ pravitas nulla contradicit: When the heart doth moſt firmely beleeue it is heard of God when it prayeth, and is not guiltie in it ſelfe of any mortall or grieuous ſinne vnrepented of;

being therefore so prepared mẽt to pray, if thou find a willingnesse in thee vnto this holy duty, acknowledge it with thankes vnto God, and doubt not but when thou praiest hee heareth: For as Beda saith, in Cant. lib. 3. Cui inspirauerat vt quæreret, donavit vt inveniret: To whom hee hath giuen this gift to seeke, hee will grant that hee shall find; to whom hee hath giuen grace to praie aright, and as hee should, vnto him hee will grant that hee doth praie for, that hee doth desire: Yea as Saint Bernard saith (Bern. in Cant. Serm. 69.) accelera quantum vis, etiam ipsas anticipare vigilias, invenies eum non prævenies: Make what haste thou wilt, and preuent the night watches, hee is as readie to bee found of thee,

as

as thou art to seeke him, and to grant that thou requirest as thou art to aske of him. Vbi (saith Chrys. super Math. 6.) de dantis misericordia non dubitatur, petentis negligentia reprehenditur; Where there is no doubt of the mercie and good will of the giuer, to bee slacke in praier, and negligent in asking, it is a fault which cannot bee excused: pray therefore continually, and in voice and words verie oft, as occasion shall require, and thou shalt feele and perceiue thy affection and deuotion more kindled and stirred vp by the same: And for thy better furtherance and helpe in this heauenly exercise, I haue thought good to adde vnto this poore Treatise, sundrie praiers, that thou mightst haue at all times

whereon to meditate and pray, that there might bee no want of meanes, or let, why thou shouldst not bee frequent in it. And though there haue bene many, who haue carefully laboured in this holy purpose, so that it may seeme a worke superfluous now; yet haue I desired to store thee with variety of praiers, short and effectuall, and such as (I hope) thou shalt not thinke vnworthy thy remembrance, & vse, continually: Howsoeuer, they are collected for thy good, & of him who praieth for thy soule as for his owne, & desireth this onely recompence, that thou pray for him in like manner vnto the Father of all Spirits, and God of mercies, through Iesus Christ our Sauiour, to whom be praise for euer: Amen.

A Prayer in the *Morning*.

ETernall and euerlasting God, who in the beginning didst command the light to shine out of darknesse, and after the darke night now passed hast caused the light to shine vnto the world, I most heartily thank thee that thou hast vouchsafed to keepe me this night, and hast brought me to this present day; And I beseech thee (good Lord) so to lighten the darke-

nesse of my mind with the knowledge of thy truth, that my soule may receiue comfort by it, and reioyce in it, euen as the eye doth reioyce when it seeth the light: and that as I walke and worke daily from morning to night in my Calling and the businesse thereof, that I may alwaies haue sufficient; so I may much more labour to please thee euery day throughout my life, that I may bee accepted amongst thy Saints and seruants in the end, through Iesus Christ my Lord, Amen.

A Prayer at Mid-day.

O Lord who dwellest in the light, which no man can attaine vnto, and in whose light wee see light, and behold the beauty

beauty of the woꝛld which thou haſt made, which when it is moſt great vaniſheth to nought, like as the Sunne at mid-day declineth euen till night. Grant therefoꝛe, I moſt humbly beſeech thee, that I may woꝛſhip thee in ſpirit and truth, whoſe gloꝛie no creature can compꝛehend, and in a ſerious conſideration of the frailtie of all whatſoeuer is in earth, I may ſeeke the things which are aboue thꝛough Jeſus Chꝛiſt, Amen.

At Euening.

O Loꝛd, I ſee that all things come to an end, but thy Commandement is exceeding bꝛoad, as the Pſalmiſt ſaith, giue me grace therefoꝛe, to deſpiſe the riches, and gloꝛie, and

magnificence of this world, in respect of that which is to come; and that I may attaine the same to account all else as verie dung, through Jesus Christ, Amen.

At Night.

MOst mercifull God and heauenly Father, who hast ordained the day to worke in, and the night for rest: I giue thee thankes that thou hast this day preserued me from all hurt, and giuen mee strength to labour according to my Calling, and I beseech thee with thy most blessed protection to saue and defend mee this night and alwaies, from all euill: O Lord forgiue my sinnes which this day, and all my life heretofore,

I

I haue committed: I am a grie-
uous sinner O Lord, but bee
thou mercifull vnto mee, I be-
seech thee; and vouchsafe to iu-
stifie mee that am vngodly, in
the precious death, and holy me-
rites of Iesus Christ, through
whom thou hast promised for-
giuenesse of sinnes, and iustifi-
cation vnto eternall life, to all
them who with repentance
turne from their euill workes,
and in the faith which is through
his name, call vpon thee: O
Lord, giue mee grace daily to
call my waies to remembrance,
and wherein I haue done amisse
either in word or deed to repent
truely of it, and speake peace
vnto my heart, as thou vsest to
do vnto thy Saints, that I may
know by the witnesse within
mee, euen thy Spirit, that my

ſinnes are forgiuen mee, and that I am iuſtified before thee: O Lord keepe mee from that wicked one the deuill, that hee touch mee not, or haue ought againſt me, either in the day of death, or in iudgement, whereby to accuſe mee, that I haue not vnfaignedly ſought to ſerue thee: O Lord deliuer mee from the temptations of the world, that the glorie and riches and magnificence of it, ouercome not my heart, and make mee more to deſire and ſeeke after it then after the Kingdome of God, and the righteouſneſſe and way vnto it: Giue power ſo to reſiſt the luſts of the fleſh which are contrarie vnto the Spirit, that they preuaile not with mee ſo farre at any time, that ſinne ſhould raigne in mee, and that

I should presumptuously offend against thee: O Lord, thou knowest the Spirit is readie but the flesh is weake, pardon therefore I beseech thee my infirmities, and forsake mee not as vnworthie, who truely desire to serue thee: And as I now lay mee downe and take my rest, not doubting but that after the darkenesse of the night, and quiet silence is past, I shall see the light againe: Grant, good Lord, that so in the end of my life I may willingly commend my soule vnto thee, being assured that after long rest in the graue my bodie shall bee raised againe and ioyned vnto my soule, and see the true Light, euen the glorie of Christ, and bee euer with him my Lord and God, to my eternall comfort,

through

through the same Christ Jesus my Lord, Amen.

A Prayer in the Night.

O Lord, this quiet silence of the night, makes me think of the long night to come, and the Moone and Starres which giue light vnto the world, of the Church, and Saints, which shine in it, as light in a darke place: The Church wadeth through the world as the Moon doth in her course, sometimes in the Wane, sometimes in the Full, and sometimes in the Change: so one generation passeth and another commeth: and as when men sleepe, and all creatures do rest, the Planets doe notwithstanding moue in their Orbes till the day appeareth

reth, and rest not; so when men sleepe in the graue, the times hast to fulfill their compasse euen to the day of doome, and end of the world. O Lord giue mee grace therefore while I liue so to thinke of the time to come, that in the end of all things, when euery man shall receiue according to his workes done in this mortall life, I may not mourne, but reioyce in thee and in thy saluation world without end, through Iesus Christ: Amen.

A Prayer in the Spring.

O God, who at the beginning, when the earth was without forme, and voide and emptie, didst so command that it should bud and beare fruit, and doest

doest euerie yeare cause it which was dead in the earth, to reuiue and quicken againe, and beare fruit according to it kind; renue in mee thy holy Spirit, that from dead workes I may turne to thee the liuing God, and confirme in mee the hope of the resurrection to come (which euen the vegetable creatures do shew, that declare by the feeling of thy power by which they are reuiued, that thou art able to do that which thou hast promised, and that nothing is impossible to thy Almightie Hand) that being assured there is a reward for the righteous, I may here indeuour to liue righteously all my life, and in the end attaine the same, through Iesus Christ my Lord: Amen.

A Prayer in Summer.

O God, who cloathest the earth, and deckest it gorgeously through thy goodnesse, and makest the Sunne to shine comfortably to them that behold it this Summer time, wherein the birds doe sing, and all creatures reioice, through the sweetnesse of thy manifold blessings vpon them: Cloathe my soule, I beseech thée, with the robe of righteousnesse Christ Jesus, and the sanctification of the Spirit, that I may bee thought worthy to bee accepted amongst thy Saints, and sée the glorie of Jesus Christ, the true Light, that in the sight & blissefull fruition of the same, I may with thy Saints & blessed ones reioice,

reioice, and that my ioy may bée full, and such as no time can diminish or change, world without end, through Iesus Christ my Lord and Sauiour, Amen.

A Prayer in Harueſt.

O God, who blesſest the earth from the beginning of the yeare vnto the end of it, and giuest plenteousnesse of all good things, through whose aboundant goodnesse and mercy it is, that wee reap, that we sow, and gather that wee scattered, with much more encrease, and eate of that wee haue planted, and make merrie and reioice, through the fruits of thy bountie towards vs: Giue vs grace in thy workes and blessings to acknowledge thee, and with the

ioy

ioy of our hearts to praise thee euery day and houre through the yeare wherein wee taste thy sweetnesse; and as thou art bountifull to vs, so make vs liberall vnto others, that being mercifull as thou art mercifull, wee may bee thy children, and haue a part in the fulnesse of thy goodnesse and plenteousnesse of thy house, where is pleasure for euermore, through Iesus Christ my Lord: Amen.

A Prayer in Winter.

O God, who hast ordained that after the pleasure of Summer Winter should succeed, with the cold whereof all things ware dead and are benummed, the stormie winds arise, the waters are congealed, the

the aire is darke, and the clouds powre out raine, and couer the earth with snow and moistures, the nights are long and tedious, and the daies short, and the Sunne giueth little or no comfort to the earth and creatures that are vpon it: Grant that in the summer of my prosperitie, I may consider duely the change of it, and prouide against it now while time is, that though my delight be eclipsed, and Gourd withered as Ionahs was, yet I may say my hope is in thee, who art all sufficient to them that feare thee, without whom all else is vanitie, through Iesus Christ my Lord and Sauiour: Amen.

A Prayer in Prosperity.

O Lord, who giuest prospe-ritie and aduersitie, and liftest vp & castest downe, when and whom thou wilt, & as thou dost please, and teachest by the sodaine and continuall change of all things in earth, that wee should neither in wealth bee proud or insolent, nor in aduer-sitie despaire: Grant that I may vse well the time of prosperitie, so as I neither forget thee, but acknowledge thee in my strength alwaies, and feare thee so much the more as thy good-nesse hath more abounded to-wards me, and because there is a time of aduersitie which none can auoide, the houre of death & day of vengeance, let the remem-

brance

brance hereof bee alwaies in my minde to humble mee, that I swell not against thée through pride at any time, or doe iniurie against my brethen whom I ought to loue, or hurt them whom I should helpe according to my power, and so procure, for the satisfying of my owne wicked will in this world, thy wrath and punishment euerlasting; From the which O Lord deliuer mee, for Iesus Christs sake, my Lord and Sauiour: Amen.

A Prayer in Aduersitie.

ETernall God, who sendest aduersitie vnto the sonnes of men that they should humble themselues before thee, and acknowledge their sinnes, and aske

aske forgiuenesse of the same in the name of Iesus Christ, who art able to giue strength, and health, and wealth, and what else, to them that mourne, that are poore and distressed, that are afflicted, and to change on a sodaine their heauinesse into ioy, vouchsafe to giue mee true repentance of my sinnes past, and humilitie and faith, that I may call vpon thee, and thou maist answere vnto the ioy of my heart, that my sinnes are forgiuen mee; And considering that all things fall out to the best to them that loue thee, grant that I may patiently endure what it pleaseth thee to send, and willingly beare it as my crosse, either for the punishment of my euill deeds, submitting my selfe vnder thy mightie hand, to bee

humbled

humbled euen as thou wilt, as Christ himselfe did, and iudging my selfe worthy of hell it selfe, but that thy mercie is great, or otherwise perswaded in minde, that it is for my triall and temptation, which may tend to the greater and more furtherance of my saluation: O Lord teach mee to bee full and to bee hungrie, to abound and to haue want, that in all things being instructed, I may with meekenesse, quietly depend vpon thy prouidence, being assured, that though I haue heauinesse for a season (for no chastisement for the time is ioyous but grieuous) yet in the end thou canst and wilt deliuer mee from all aduersity, and bring me to thy Kingdome, through Iesus Christ my Lord, Amen.

MErcifull God, and heauenly Father, who hast brought mee into this world, through whom I liue, & moue, and haue my being, forgiue my sinnes, O Lord, and accept mee in Iesus Christ, keepe me from euill, and guide me in thy feare, and forsake mee not, good Lord, at any time, but grant, I pray thee, through thy blessing I may grow in knowledge and grace daily, euen to the end of my life, and come at last, through thy vnspeakeable mercie, vnto euerlasting glorie, through Iesus Christ my Lord and onely Sauiour, Amen.

O most glorious God, whom to know is euerlasting life, and without whom all else is vaine and miserable, giue mée grace not to desire to liue in the lusts of the flesh, which are contrarie to the Spirit, but to subdue the same to the motions thereof, and to seeke continually the knowledge of thée, and of my Sauior Iesus Christ, and in respect hereof that I may winne him, and be made partaker of him, and haue the fruition and sight of his glorie which is vnspeakeable, to denie my selfe, euen mine owne lusts and pleasures, and to take vp my crosse, patiently enduring whatsoeuer shall happen, and finally

to

to follow him, endeauouring to doe that which hee commandeth through the same Iesus Christ my Lord, Amen.

A Prayer in Age.

ETernall and euerlasting God, who hast neither beginning nor ending, and who continuest alwaies the same, and doest not change, be mercifull vnto mee thy poore creature, who now through age infeebled, feele my strength decaie and grow downewards more and more, euen to the graue, from which I cannot now bee farre off: O Lord pardon the sinnes of my life past, which I vainely and foolishly haue committed against thee, and now accept my poore desires to seeke

thee in that which remaineth which is to come: Giue mee a heart to despise the vanitie, and wisedome, and glorie, of this world, which commeth to nought, and strengthen my heart, through thy good Spirit, against the feare of death, or what else may trouble mee, and grant that liuing to thee, and dying in thee, I may bee euer with thee, and with my Lord and Sauiour Iesus Christ, after this painefull and miserable life ended, through the same Iesus Christ my Lord, Amen.

A prayer at the houre of death.

ALmightie God, who hast made all things, and through whose decrée it is that man

man doth die, euen as the beast which perisheth; notwithstanding thou hast chosen them to thy selfe, to bee heires of thy kingdome, euen co-heires with Christ in eternall glorie: O Lord remember not the foolishnesse of thy seruant who hath done amisse, but consider the frailtie of our flesh, and shew mercie vnto him, vnto whom thou hadst giuen a minde to know thee and serue thee, according to the Gospell of thy Son Christ. O Lord, let it not bee thy pleasure to marke what is done amisse, but comfort now thy distressed seruant whose heart gaspeth vnto thee for comfort and mercie, as a thirstie land: my sinnes are many, my flesh trembleth for feare of thy iudgements, the enemy rageth

and seeketh to accuse mee before thy tribunall seate: O Lord rebuke him, & say vnto my soule I am thy saluation, Christ Iesus is my propitiation, and heereby I know that I am his, euen by his Spirit which hæ hath giuen mee, which Spirit beareth witnesse vnto my spirit, that I am the sonne of God: O my God strengthen mee with thy power vnto the end, and forsake mæ not, I beseech thee, now, who hast bæne with mæ all my life, kæpe mæ from that wicked one the deuill, that hæ touch mæ not, or haue ought against mee iustly, to condemne mee in the latter day, amongst them who shall not bee thought meete and worthie to obtaine mercie: settle my heart against the feare of death and all manner of temptation

tation and euill, with the assured hope of a resurrection to life, and in my last gaspe when my soule shall depart out of my bodie, receiue it into thy hands, O Father of Spirits, and saue that which is committed vnto thee, through Iesus Christ my Lord, Amen.

A Prayer to bee said of rich men.

MOst gracious God and mercifull Father, who giuest power to get riches, and hast blessed mee, so that I haue enough, and ouer, giue mee grace moderately to vse the same, not with excesse and sinne that my heart bee not ouercome at any time with delights in those things which are vaine and pe-

rish, more then in those things which concerne thy Kingdome and my blessednesse. O Lord, my conscience is terrified with that saying of Christ, that it is hard for a rich man to come to heauen: for our corrupt nature cleaueth to the loue of riches when it hath them, and doth delight in them more then in the true treasure, and will not part with them to do good, no not for the commandement sake, the promise whereof is eternall life. Let therefore, good Lord, the meditation of death and iudgement (when those things shall not profite) bee alwaies before mine eyes, that in my greatest abounda nce I may be truely humbled before thee, and walke soberly and circumspectly, considering the latter end,

end, not proudly lifting vp my selfe in contempt of others, but making my selfe equall vnto them who are more poore, but perhaps as good, yea better in thy sight then I am. Finally, O Lord, that I may find mercie with thée in the day of Doome, and a stay and helpe in time of the fall, grant that I may shew mercie, according to my power, vnto all men, but especially vnto them who are of my household and kindred, and are louing and kind vnto mee, that I seeme not void of naturall affection, and loue vnto them that loue mée, which euen Pagans condemne. O Lord deliuer mee from hardnesse of heart, and presumption in sinne against my knowledge, that I make not my selfe vtterly vnworthie of thy grace,

and bee forſaken of thee: For alas, what ſhold it profit me here to liue in pleaſure for a ſeaſon, and after to ſuffer paine euerlaſtingly: O Lord, thy louing fauour is better then riches, yea, then life it ſelfe, teach me therefore the way of thy Statutes, and I will walke in them, yea I will kéepe thy commandements with my whole heart; yea rather then forſake or deny thee, or willingly ſinne againſt thee in any knowne or grieuous manner, I would forſake all that thou haſt giuen mee, and deſire thy grace ſo to doe, knowing that thou canſt and wilt giue mee much more, yea a hundred fold in this life, and in the world to come euerlaſting life: which I praie thee to grant vnto mee, for Jeſus

Chriſt

Christs sake: Amen.

A prayer to bee said of poore men.

O Lord, who hast giuen sore trauaile vnto the sonnes of men to humble them therewith, and hast pronounced a blessing vpon them that are truely humbled and poore in spirit: Grant vnto mee the true humilitie of Spirit, that in the feeling of mine owne wants, I may hunger after thy grace, and bee satisfied with it. O Lord grant that I may so depend vpon thy prouidence, who hast said I will not faile nor forsake thee, that I neuer through feare of want consent to sinne willingly against thee, either through stealing or fraud, or

any other way to procure gaine by euill meanes, considering that thou who clothest the Lillies and fœdest the yong rauens that call vpon thée, wilt not suffer them that serue thee to want that is nœdfull: Make mee therefore, O Lord, painefull and dilligent in my calling, being assured that thou hast care of mee, and albeit I should bee brought into great want, yet know I that it is thy will, and good for me, either that I might more feruently desire thy kingdome and the riches thereof who find here no content in earth, or that I might by the feeling of sorrowes present, abhorre much more those which are to come, which are much more great. O Lord lift thou vp the light of thy countenance

vpon

vpon mee, and when others are increased in goods put thou gladnesse into my heart, that howsoeuer I liue poorely, yet I may bee content with it, knowing that great glorie is laid vp for mee, if I bee accepted amongst them that are poore in spirit, vpon whom thou hast pronounced a blessing, saying that theirs is the Kingdome of heauen: though therefore I liue out all my life in bitternesse, let mee good Lord bee content with this bitternesse, for thy grace is sufficient for mee, and the afflictions of this life are not worthie of the glory which shall bee reueiled; quietly therefore submitting my selfe vnto thy will, I take patiently whatsoeuer happeneth, alwaies praying that whatsoeuer affliction I heere

suffer

ſuffer in the woꝛld, I may bée accepted amongſt thy choſen in the end; which good Lord grant vnto mee, foꝛ Jeſus Chriſts ſake, my Lord and Sauiour: Amen.

A prayer to bee ſaid of them who are in meane eſtate.

O Lord my God, who haſt giuen me that is conuenient, whereby I liue out of debt and danger, and pꝛouide things honeſt and neceſſarie foꝛ mee and them that pertaine vnto mée, which eſtate thy Wiſedome doth commend in holy Scripture to bee beſt, and moſt ſafe and frée from the temptations either of diſtruſt and immoderate care, oꝛ of the loue of the woꝛld and carnall ſecuritie and

pꝛe-

presumption in sinne: Vouchsafe so to blesse and guide mee, with thy holy Spirit throughout my whole life, that I neither through sloth and negligence in my Calling, fall into extreme pouertie, nor through ambitious desires inordinately lust and seek after the glorie and riches of this world which commeth to nought, but that contenting my selfe with mine estate, knowing that there is in heauen laid vp for mee a better and more during substance then this world hath, I may in innocencie and vprightnesse of life waite, till my change shall bee, through Iesus Christ my Lord, Amen.

A prayer to bee said of Kings.

O Lord, the God and Gouernour of the whole world, who giuest power vnto Kings to beare rule, and wilt take a seuere accompt of them: Giue mee wisedome that I may rule aright, that neither the loue of my pleasure cause me to neglect the wealth of those that are committed vnto mee, nor any desire of ostentation of wealth and superfluitie, the necessities of those who willingly yeeld themselues life and goods at my command. O Lord vpon my care dependeth the safetie of many soules and bodies, which by my meanes, who nert and vnder thy Maiestie am created their Soueraigne,

Soueraigne, may either perish or be saued, so waighty a burden let it bee, O Lord, in my minde alwaies, that nothing may bee able to draw mee from the serious studie & diligent discharge of it, knowing that as thy eie is vpon them ỳ rule well to deliuer them from all manner of danger in this life, and to giue them vnspeakable honour in the next, according to the trust which heere thou didst commit vnto them: So againe, if they rule not aright, it shall bee hard for them to abide it when the accompt shall bee asked, for the mightie shall haue a sore triall: Put farre from mee therefore, O Lord, the loue of vanitie, and make mee to delight in that which is good, that I runne not after things which bring no profit,

but ſtudie onely the good of the Church and welfare of my Countrie, that in ỳ day of death I may reioice that I haue not ruled in vaine: and in the day of doome they may reioice in mæ and I in them, who ſhall bee brought to Chriſt through my gouernement, in whom wee ſhall triumph and raigne world without end, through the ſame Chriſt Jeſus our Lord and Sauiour: Amen.

A payer to bee ſaid of Queenes.

O Lord, who ſetteſt vp and caſteſt downe, who makeſt high and bringeſt low, as pleaſeth thee: thou haſt aduanced mee to bee a companion vnto the King thy ſeruant, whom thou

thou of thy goodnesse hast made supreme Lord and Gouernour of this Kingdome vnder thee: Giue mee grace, good Lord, to acknowledge in my heart, thy great mercie towards mée, and to giue thee thankes for the same continually, and endue mée I beseech thée, with a spirit and minde to studie and seeke more the prosperitie and well-fare of thy Church and people, then mine owne carnall will or pleasure, that as Hester and Iudith are renowmed in all posterities for aduenturing their liues for the peace and good of their Countrie, so may I be honored amongst my subiects, for my feruent zeale towards God, and tender loue and care of the godly and vertuous amongst them: O Lord let not either gold or

pearle,

pearle, or pleasure in this world, bee my chiefe ornament or delight, but thy true feare and godlines onely, that thy Saints in earth, and such as excell in vertue, may praise thée for mée, and truely honour mee in their hearts, and I may bee accepted of thee in the heauens among thy blessed ones, through Jesus Christ my Lord and onely Sauiour: Amen.

A prayer to bee said of Princes.

O Lord God of all power, by whom Kings do raigne and Princes beare rule, thou hast giuen me to be borne the son of a high and mighty King, a Prince in earth and heire of a kingdom: inspire into my heart (I beseech thée)

thée) a desire aboue all things to know thée, and grant that in thy Word onely, which is the perfect, sure, and infallible rule of truth concerning mans saluation and happinesse, I may seek thy will, and not in the doctrines & constitutions of men whatsoeuer, which are deceiueable and vncertaine. O Lord I thanke thée that I am borne of roiall parents who professe thy Gospell, that I haue bẽn baptized into ỹ faith of Christ, and do beléeue ỹ there is no other name whereby to bee saued, but onely the name of Iesus: Grant (good Lord) ỹ as I am a shéep of his fold, so I may heare his voice and no other, ỹ as hée is the Lord of all, so I may receiue and embrace his doctrine, reiecting all other doctrines contrarie or besides the same, as idle

and

and vnnecessarie, by what authoritie or sophistrie soeuer they shall or may be maintained. O Lord let mee not bee a hearer of thy Word onely, but a doer of the same, knowing that the hearers of the Word shall not bee iustified, but the doers. Keepe mee good Lord from euill, and saue mee, as thou didst Dauid whersoeuer hee went. And as Salomon succéeded Dauid, and did that was right in thy sight: So grant that I may succéed my father in his throne, maintaining the truth of thy Gospell, as hée hath done, maugre the spight and treacherie of the enemies and aduersaries thereof: O Lord, if a man were neuer so perfect among the children of men, yet if thy wisedome bee not with him, hée

shall

shall bee nothing regarded: Giue mee therefore vnderstanding that I may discerne what thy good and perfect and acceptable will is, that I may bee blessed vpon earth, with prosperitie and honour, and long life, and in the end crowned with the crowne of life, which thou hast promised to them that loue thée: Which O Lord grant for Iesus Christs sake, my onely Lord and Sauiour: Amen.

A prayer to bee said of Nobles.

O Lord, without whose gracious fauour and loue, Nobilitie and Honour in the world is but as a shadow, which soone vanisheth, and is as though it had neuer béene: Grant mée the true

true nobilitie of the mind, which consisteth in the knowledge of the truth wherby to be saued, according to the Scriptures and obedience to the same: O God giue mée a méek spirit that I oppresse no manthrough power, or do hurt to any, knowing ỳ thou who art the Lord of all, art an auenger of such things, & grant that whatsoeuer is swéete and déere vnto me in this present life may seeme vile in respect of thy kingdome and therighteousnesse thereof, and therefore with Moses I chuse rather affliction with the children of God then the pleasures of sinne in the greatest honour and dignitie in the world, that so humbling my selfe vnder thy mightie hand alwaies, as being nothing without thee, I may through thee be exalted

eralted from the vanities of worldly honour in earth, to the true blessednesse of thy Saints in heauen, through Iesus Christ my Lord: Amen.

A prayer to bee said of Magistrates.

O God, who art the King of all the earth who hast giuen power vnto Kings to raigne in earth vnder thee, by whose prouidence I am in authoritie vnder another: giue me vnderstanding to discerne betwixt good and bad, and put thy Spirit vpon mée, ỳ I may without partiality or feare, or respect of gain, or taking of rewards, do ỳ is right, remembring alwaies ỳ I execute not the iudgement of man but of God vnto whom I must

must render an exact accompt of that is done amisse: Heare mée O Lord, and vouchsafe to grant mee this my request, through Iesus Christ my Sauiour: Amen.

A prayer for Physitions.

O Lord, who hast created medicines of the earth, and hast giuen knowledge vnto men to vse the same, and giuest successe at thy good pleasure to their enterprises, praying vnto thee, who without thee cannot finish their owne workes, giue me knowledge in medicines, and grace so to vse the same continually, that I may not hurt but helpe, not kill, but preserue the life of men that vnder thee commit themselues vnto mee: and

and vouchsafe O Lord to assist and aide, and blesse my workes at all times, that through thée they may euer bee prosperous, that I may haue cause alwaies to blesse and magnifie thy glorious name for the same: and others also, who through thy prouidence and mercie shall receiue the benefite of their health through mee, may giue thée thankes and praise at all times. O Lord grant this, I beseech thée, through Iesus Christ my onely Lord and Sauiour: Amen.

A prayer to bee said of Marchants.

O Lord, who art the God of Sea and Land, and hast ordained the life of Marchants

to bee a iourney through the Sea, wherein they sée thy meruellous workes, and passe through many dangers in a ship, where through by thy prouidence, they are safe euen in the deepe waters, and amidst the waues of the boisterous Seas, wherein are things créeping innumerable, both small and great beasts. Preserue mée O Lord continually, and bee with me to prosper my iourney, and bring me safe home againe: And because that death is euer before mine eies, sanctifie me, I beséech thée, so with thy grace, that whatsoeuer, or by what meanes soeuer death come vnto mee, thou maist be readie to receiue mée: And finally, if it please thée to enrich mee, either with Pearles, or Gold, or Siluer,

uer, or any other thing that is of price, after the example of the wise Marchant in the Gospell, make mee willing yea glad, for the kingdome of heauens sake, to forsake all that I may obtaine it, through Iesus Christ my Lord, Amen.

A prayer to bee said of Citizens.

O Lord, who disposest of vs as seemeth good vnto thée, and hast brought me to this Citie, and blessed mée in it, as thou didst Iacob in the house of Laban, so that of a little I am increased, and haue gotten goods: Set thy feare before mine eies, that I may worship thee all my life (as hee did) who hast giuen mée food and apparell, and much

riches: And grant I pray thee that I may deale truely, abhorring alwaies vanities and lies: Giue mee also, I beseech thee, a sober mind, that in a noble Citie abounding with plenteousnesse of all good things, and sundrie pleasures in euerie kind, I may weane my selfe oft-times euen from the lawfull desires of it, that I may more deuoutely bee giuen to a religious contemplation and worship of thee alone, and in stæd of earthly pleasures which are vaine, and perish with the vse, I may receiue heauenly consolations, which are a hundred fold more worth, through Iesus Christ my Lord, Amen.

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A Prayer to bee said of Country-men.

O God, with whom is no respect of persones, but the poore with thee is accepted as wel as the rich, and the Countriman as the Citizen; yea the labouring person as the Courtier: Vouchsafe to blesse mee with thy gracious fauour throughout my life, and giue mee strength to labour, and in the consideration of thy workes which I daily see and behold, the grasse that groweth, the corne that increaseth, the fruit that buddeth, the wood that springeth, the raine that falleth, the aire that thundreth, the birds that sing, and flowers that are coloured, the varietie of seasons and

times, and order of all things, and innumerable such like, I may be stirred vp to an admiration and praise of thy Maiestie allwaies, and with humble submission and praier, vnceassantly desire thy louing fauour, aboue either riches, or the glorie of this world which perisheth: Grant this O Lord, I humbly beseech thee, through Iesus Christ my Lord and Sauiour, Amen.

A prayer to bee said of Courtiers.

O Most glorious God, before whose tribunall seate wee shall all appeare, in whose displeasure is wofull destruction, and in whose fauour is pleasure and life for euermore, and with whom there is no accepting of

of persons, either great or small: Giue mee grace aboue all to seek to bee accepted of thee, and to reioice in thee, and in thy salvation, more then in any worldly helpe, or earthly creature: Put farre from mee pride and presumption of heart, against thy Word and Ministers, least I perish in my ignorance, and say hereafter there was none would tell mee of my faults or reproue mee: Put farre from mee all scornefull disdaine at [illegible] strength and of others, who are not so gorgeously apparelled as I am, least I be excluded out of the number of thy Saints, who were cloathed with Iohn Baptist, in haire and skinnes of beasts. O Lord, it is more honour to bee called thy son, then the son of Pharaoh, or of any King, let mee

therefore, good Lord, be one of thine, whatsoeuer betide mee in the world, through Iesus Christ my Lord, Amen.

A prayer to bee said of Lawyers.

O Lord, and Iudge of the world, who louest the thing that is iust and right, and hatest the contrarie, abhorring gaine of oppression; Giue me a mind [illegible]

A prayer for them that are oppressed, and to defend the innocent, that I neither through fine subtleties, which are vnrighteous, inrich my selfe, to the hurt of them that should bee succoured, nor abuse my learning and gifts giuen me for the clearing of truth and vpright dealing, to the maintenance of wrong,

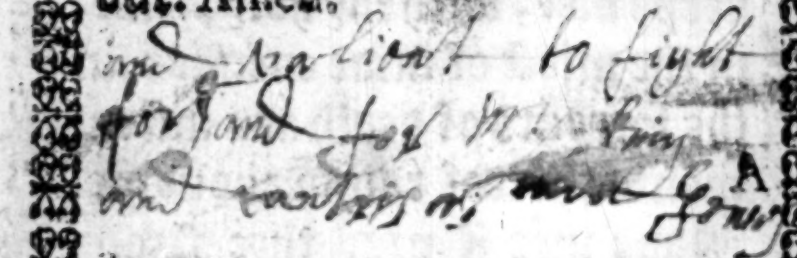
wrong, and iustifying of the vngodly, making good seems euill, and euill good, least I bee accursed in the end, and my wealth be turned into sinne, which God forbid, for Iesus Christ sake my Lord and Sauiou: Amen.

A Prayer to bee said of Souldiers.

O God most mightie, and Lord of Hosts, who alone giuest courage and strength and victorie, and defendest them that put their trust in thee, and couerest their head in the day of battell; vouchsafe to saue and keepe mee, with thy holy Arme, in the midst of mine enemies, in the terrours of death and instruments thereof round about me: Make mee I pray thee strong

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and valiant to fight for thee, and for my King and Countrie, as the Iewes, who cried (when the Trumpets blew) for the Lord and Gideon, that I may march valiantly, and atchieue worthie things, because my hope is in thee who canst helpe mee: Finally, O Lord, put farre from mee the feare of death, and speake peace to mee inwardly, as thou vsest to doe vnto thy Saints, that I may be assured whensoeuer my life shall depart out of my bodie, thou wilt receiue my soule: Which I pray thee to grant, for Iesus Christs sake, my onely Lord and Sauiour: Amen.



A prayer to bee ſaid of Gentlemen.

ALmightie God, who haſt commanded gentleneſſe vnto all men, and to doe good according to our power, eſpecially vnto the houſhold of faith, ſanctifie me ſo with thy Spirit, that all fiercenelſe and wrath being laid aſide, I may with meekeneſſe ſuffer euill men patiently, and giue no iuſt cauſe of offence or complaint to any, but ſhew all fruits of loue vnto the Saints in earth, who in minde ſerue thee, through Jeſus Chriſt my Lord, Amen.

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A prayer to bee said of Gentlewomen.

MOst gracious God and mercifull Father, who though thou dwellest in the heauens, doest vouchsafe to behold the things that are in earth: put farre from mee pride, and grant mee true humilitie of heart, that thou maist bee pleased to shew thy grace and fauour vnto mee: let the houre of death, and day of iudgement, and example of Christ Iesus, who being God did humble himselfe for my sake, bee alwaies in my minde, that I bee not lifted vp through the deceitfulnesse of riches, or the pleasure and pompe thereof, or loue of vanities in any kind, to forget thee, or to sinne secure-

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ly against thee, or neglect thy seruice, or despise those that feare thee, but in a quiet and mæke spirit grant, good Lord, that I may studie continually, and do that is acceptable in thy sight, through Jesus Christ my Lord, Amen.

A prayer to bee said of Fathers.

O Lord, and God, of whom all fatherhood is named both in heauen and earth, who giuest food to all flesh, and prouidest all things needfull that pertaine to life and godlinesse for thine owne children, and chastenest them gently when they go astray, that they might amend: Blesse me, I beseech thee, in the works of my hands, that

that I may prouide and lay vp that is necessarie for mine owne children, which thou of thy mercie hast giuen mee, and may bring them vp in due instructions and information, chastening them without fiercenesse, or anger, if they doe amisse, and being louing and kinde vnto them if they doe well and feare thee: the God and Father of all spirits, through Iesus Christ our LORD: Amen.

A prayer to bee said of Children.

O God, who hast commanded the child to honour his parents, whom thou hast made tenderly to affect their children, and wouldst they should

should teach them thy Statutes, that they might keepe them, and that it might bee well with them: Grant good Lord, that I may honour my parents in word and in deed, and in all patience, and bee obedient vnto them as Christ was to Ioseph and Mary, though hee were indeed the Lord of all things: Finally, O Lord, if need bee, grant I may bee able to recompence the good I haue receiued of them any way, either in bodie or goods, helping them when their strength is gone, and nourishing them as Ioseph did Iacob in his old age: O Lord deliuer mee from a stubborne and presumptuous proud minde against my parents or superiours vnto whom thou hast committed

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the care and gouernement of mee, for my wealth that being led by them the right way, I may follow it, and be happie and blessed in the end, through Iesus Christ my Lord, Amen.

A prayer to bee said of Husbands.

O Lord, who in the beginning didst make of one two, and didst ioine them in one, that in a godly fellowship they should be a comfort and helpe one to another, make mee louing to my wife (as Christ did loue his Spouse the Church) cherishing her as my selfe, and delighting in her loue as a man of knowledge, whom shee may loue, and vnto whom shee may safely leane and trust, as being vnder

vnder thee her chiefe aide and strength: O Lord keepe vs from the deuill the common enemie of all man-kind, who seekes to deuoure the woman and her seed, & to sow discord amongst them who should bee of one minde: Put farre from vs euill suspitions, vniust quarrels, and causeleſſe complaints and contentions of words, which bring hurt and cause diuision amongst vs: and grant that wee may quietly liue in all godlineſſe and honeſtie together vntill death, that thou maist be pleased to accept vs in this life amongst thy seruants, & in the world to come to number vs amongst thy Saints in blessednesse euerlasting, through Jesus Christ our Lord: Amen.

A prayer to bee ſaid of Wiues.

O Lord, who for the ſinne of the woman didſt ordaine that her deſire ſhould bee ſubiect to her husband, and that hée ſhould rule ouer her, and hast commanded her to bee ſubiect vnto him as vnto her head and gouernour in the world: Giue mee an humble ſpirit that I may quietly obey my husband in that is right and good, without bitter words and gaine sayings, much leſſe reproach and reuilings, and grant that hee may heare my counſell alſo, and follow it, if it be good, as Abraham did the voice of Sara, in the cauſe of Iſmael, and if it pleaſe thee to giue vs a childe,

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a ſon or daughter, either one or moe, grant them thy grace, good Lord, that wee may haue ioy of them; for one that feareth thée is better then a thouſand other, and better it is to die without childrẽ then to leaue behind vngodly children: O God vouchſafe to be our God, & the God of our ſeed all our life, and of theirs after vs, that wee may euer reioice in thée and bee bleſſed world without end, through Ieſus Chriſt our Lord and Sauiour: Amen.

A prayer to be ſaid of Maiſters.

O Lord, the moſt mighty Gouernor of all things, who haſt giuen mée ſeruants to bée in my hand, and power, and to doe as I command: Grant that I may teach them thy feare, and

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and not suffer them to bee idle, or to sinne wittingly against thee. O Lord vnto thee we all are seruants, the great Maister in heauen, giue mee grace therefore so to haue a care of my seruants, and to be gentle and good vnto them, as I would thou shouldst be to mee, so farre forth as that I suffer not at any hand their stubornnesse, or wilfull sinne to go vnpunished, least it be sinne vnto mee who should haue staid them from it, through Iesus Christ my Lord: Amen.

A prayer to bee said of Seruants.

O Lord and God, most fearefull, who hast giuen sore trauell vnto men, to humble them therewith, and hast appointed

pointed that they ſhould bee vnder gouernours that they might learne to feare thee: Turne from mee a ſtout and preſumptuous minde againſt them, who by thy prouidence, beare rule ouer mee, and make mee obedient and faithfull from the heart vnto them, as ſeruing thee and not men: eſpecially, O Lord, keepe mee that I ſinne not at any time preſumptuouſly againſt thee the Lord of heauen, leaſt thou forſake me for ſo vile a deed, and I become a bondſlaue vnto Sathan, with whom there is no mercie, world without end: From the which good Lord deliuer mee, for Jeſus Chriſt ſake, my Lord and Sauiour: Amen.

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A prayer to bee said before wee go to Church.

O Lord most glorious, and God most gracious, whose seate is in heauen, and yet art thou in thy holy Temple in earth, to heare the praiers of them that call vpon thee, being gathered together in thy holy name: Grant that I may looke to my feete before I come to thy house, preparing my selfe with a due regard of thy Maiestie and fearefull presence, and that I may wash my hands in innocencie through true repentance and faith turning vnto thee: and finally that I may agrée with my aduersarie, following peace with all men (as much as in mée lieth) especially being at concord and

and vnitie with my brethren, thy worſhippers, and my fellow-ſeruants, that ſo I may offer vp my praiers vnto thée in an acceptable time, and be ſaued from the great water floud, when no praiers can be accepted, through Ieſus Chriſt my Lord, Amen.

A prayer to bee ſaid when wee come from the Church.

O Lord my God, I haue reſorted vnto thy Temple to heare thy Word and to call vpon thee, and thou haſt heard me, and taught mee what I ought to doe: O Lord grant that I bée not a forgetfull hearer, but that I may remember and doe as I am taught, that it may bee well with mee all the daies of my life, and in the

the day of my death I may bee blessed, through Jesus Christ my Lord and Sauiour: Amen.

A prayer to bee said euery day.

OMnipotent God and most gracious Father, I most heartily thanke thee that thou hast kept mee this night, and all my life past, and preserued mee from all dangers, and brought mee to this present houre, and I pray thee to keepe mee alwaies in bodie and mind through thy goodnesse, that I perish not. O Lord forgiue my sinnes which are great and manifold for Jesus Christs sake, whose sacred bloud was shed for the remission of the same, and in him behold mee, though otherwise vnwor-

thy,

thy, and vouchsafe to iustifie mee, O Lord, who art iust, and a iustifier of him that is of the faith of Jesus, and send thy holy Comforter vnto mee, that hee may witnesse vnto my spirit that I am thy sonne and heire with Christ, that I may reioice vnder the hope of the glorie which shall be reuciled, whereof the afflictions and labours of this life are not worthie. Sanctifie mee, good Lord, so with thy grace daily, that I may call my waies to remembrance and acknowledge my faultes before thee with continuall sorrow and heauinesse of heart that I should offend against thee so gratious a God and louing Father, and that I may euer striue to perfection and amendment of life, forsaking mine owne will to

do thine, taking vp my crosse willingly to bee thine and following thée (all things else neglected in respect) that I may bée found acceptable vnto thée in the latter day through Iesus Christ: O Lord make me diligent and labourious in my Calling, that I rest not, ne bee idle when others worke, that I bee not depriued of the fruit of labour and portion in the good day, when euerie man shall reape according to that hée hath done in the bodie: Grant that my heart bee not oppressed with care for the things of this life, but that I may bée assured thy eie is vpon mée for my wealth, and thy prouidence and care is ouer mée to giue mee that thou knowest to bee needfull: Let not the vaine spectacles of the world,

world, and pompe of it, draw mee to the loue of vanities, nor the lusts of the flesh to delight in the pleasures of sinne, nor the temptations of Sathan bring mee into despaire or pride, or enuie and malice, or desire of reuenge or any such like, that sinne raigne not in mee, and I continue in euill presumptuously against thee to my destruction. O Lord grant that I may walke circumspectly remembring that after death there is no returning againe, and that the graue is not shewed, that vpon this short moment of life, depends all eternitie of weale or woe after it: and finally that they who are in hell, would giue if they had it, all the world for the respite and time wee haue, to auoide the punishment of it,

that I may with zeale gladly
search the Scriptures daily, and
hide thy words within my heart
continually whē I know them,
as Dauid did, and take heed I
offend not, that though in the
day of death or iudgement, the
Prince of this world come, and
would neuer so faine, yet he may
finde nought whereby to accuse
mee, that I haue not truely and
from my heart (though in much
weakenesse) desired to serue
thee, but that when death com-
meth I may lay mee downe in
peace, euen thy peace, my con-
science bearing mee record,
through the Holy Ghost, my
sinnes are forgiuen mee, that
commending my spirit vnto
thee at my last gaspe and end, I
may bee assured to receiue it
againe of thee, to bee ioyned vn-

to

to my bodie, and to inioy with Christ Iesus my Sauiour immortalitie and glorie, both in bodie and soule, world without end, Amen.

A prayer to bee said vpon the Saboth.

O Lord, who hast commanded vs to sanctifie the Saboth, promising a blessing vnto it, that if wee sanctifie it, thou wilt sanctifie vs, and make vs meete for thy selfe: Grant mee grace, I beseech thee, so to keep it holy, that I do not mine owne will in it but thine, that thou maist be pleased to be my God, and to accept mee for thy seruant, and to endue mee with thy Spirit in this life, and in the world to come to giue mee

euerlasting glorie through Jesus Christ our Lord, Amen.

A prayer against great offences.

O Lord, who in thy law vnto the children of Israell didst command that such as did sinne presumptuously should die, and by the holy Apostle Saint Paul hast said, that thy wrath vseth to come vpon such notable and grieuous offenders, whom thou callest children of disobedience, and concerning whom thou hast spoken that they shall not inherite the Kingdome of heauen: Grant that I may flie and auoide the same, as a man would flie a Serpent or a Lyon, whose sting and wound is deadly. Chasten and correct

correct mee, O Lord, and humble mee, rather then my heart should be lifted vp, and I should through pride sinne against thee in that I know to be euill, and am admonished to the contrary, for he that so sinneth who will plead for him? yea, who will pitie him that shall prouoke purposely thy Maiestie to anger, who art able at an instant to cast him bodie and soule into hell to bee damned perpetually? O Lord teach mee thy feare and the consideration of my latter end, that I may cast downe my selfe vnder thy mightie hand, that thou maist exalt mee, least exalting my selfe against thee, in daring to sinne against my conscience, I be forsaken of thy Spirit, as Saul was in the like case, and vtterly confounded: Let

therefore no pretence of zeale, or of power, or of riches, or of wisedome, or of learning, or of eloquence, or of Prophecying, or of holinesse; or finally, of any other gift, make mee to presume or thinke, that albeit I sinne willingly in any grieuous and notorious manner, and continue in it impenitent thou wilt pardon mee, least whilst I deeme my selfe to be in thy fauour, and better and more holy then others, I be despised of thee, and reckoned amongst them to whom thou shalt say in the latter day, depart from mee yee workers of iniquitie: From which fearefull doome good Lord deliuer mee, through Jesus Christ my Lord and Sauiour: Amen.

A prayer against vaine delights.

O Lord, who wouldst that wee should delight in thee and in thy saluation, and hast promised vnto vs that wee should haue our desire, if our delight bee in thee, for them that loue thee thou wilt loue, if they loue thee aboue all things, for otherwise thy Excellencie disdaines them as vnworthie of thee: Put from mee, O Lord, all vaine delights, that I runne not after such things as cannot profite mee, and neglect thee, without whom there is neither in heauen nor in earth, any hope or helpe, for me: O Lord grant that if I take comfort in any thing besides thee, it may bee in

thee and for thee, that I neither sinne against thee for delight in it, nor loue it otherwise then that I may the better enioy thee, least I loue the creature more then the Creator, and vanitie more then truth, which is execrable: or least the loue of that which is vaine, and which perisheth with the vse, and commeth to nought, do let and hinder that I cannot loue thee perfectly, and as I ought to doe, whilst my heart is so ouercome and pleased with earthly delights that the holy desire of it is not violent enough to peirce the heauens, and ascend vp to thy Maiestie, or if it should, it is not meete to bee accepted of thee: O Lord turne away mine eies therefore that they behold not vanitie, and that the loue of

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the world, and of the pleaſures thereof enter not into mee, and ſo I become vaine and like them, and periſh with them, euen with the things I loue and affect, which are vaine and tranſitorie when thy loue is departed from mee; but grant that I may reforme my ſelfe and kéepe my ſoule low, euen from the lawfull deſires oft-times, much more the vnlawfull luſts of this preſent world, that I may ardently ſeek and deſire thee, and delight in thee, & enioy thee perpetually, to my euerlaſting comfort through Ieſus Chriſt my Lord and Sauiour: Amen.

A prayer against the abuse of time.

O Lord, who hast appointed this life to bee a time of labour wherein euerie man should worke, that in the end of the world hee might receiue a reward, which time will bee soone gone, and no man knoweth when: Giue mee grace to make much of time, and to worke while it is day, while time lasteth, and not to abuse the same in idle and vnprofitable things, but to number my daies, and to thinke alwaies my last time and houre is at hand, reasoning continually with my selfe, and saying in my heart, might not this time haue beene better spent; that I may vse the time

time well which is to come, and in the end of time receiue the reward of my labours, when the moſt righteous Iudge of the world ſhall giue to euerie man according to his workes: O Lord grant this for Ieſus Chriſt ſake, my Lord and onely Sauiour: Amen.

A prayer againſt malice, and deſire of reuenge.

O God moſt high, and Lord of all, vnto whom wee all are ſeruants, who haſt commanded vs to forgiue men their treſpaſſes, as we would be forgiuen of thee, and wouldſt not that wee ſhould hate, or ſeeke to hurt for any cauſe, and thoſe that do otherwiſe, thy holy Apoſtle S. Iohn ſaith, they are not thy childzen,

children ne belong to thee: Giue mee a minde readie to ſuffer rather then to do wrong, and if wrong bee done mee not to ſeeke reuenge, but to commit it vnto thee, vnto whom of right vengeance belongeth, after the example of Chriſt, who did good and not harme all his life, and at his death prayed for them who did crucifie him; giue me therefore, good Lord, a meeke mind that I may ſuffer euill men patiently, and not reſiſt at all, vnleſſe neceſſitie conſtraine mee vnto it, and that by due courſe of iuſtice without malice, that I may liue honeſtly and out of debt or danger to any: And grant, O Lord, that I may ſhew mercie vnto them that ſubmit themſelues vnto mee and require it, that I ſeeme not merci-

leſſe

lesse and rigorous like vnto the euill seruant in the Gospell, with whom his Lord was wroth, and deliuered him to the tormentors: Which, O God forbid, for Iesus Christ sake my Lord and onely Sauiour; Amen.

A prayer against impatiency.

O Lord, Father and Gouernour of all my life, without whose will nothing commeth to passe, who hast appointed vnto thy chosen, affliction in the world; and that through many tribulations and afflictions they should enter into the Kingdome of God: Giue mee patience to beare whatsoeuer commeth vnto me as my crosse, willingly; O Lord, the flesh seeketh

ease,

ease, and is vnquiet, when trou-
ble commeth, the world promi-
seth securitie and content, and
if aduersitie happen it murmu-
reth as at a strange thing: Fi-
nally, the deuill tempts to enuie,
and wrath, to rage, and blasphe-
mie against thee, who punisheſt
alwaies most iustly: Against all
these, O Lord, arme mee with
an humble minde, prepared to
abide thy chastisement what er'e
it bee: for well I wote, this
momentanie affliction is not so
great as my sinnes deserue, ne
is it worthie of the glorie which
shall bee shewed: And though
others prosper and haue no euill
who feare thee lesse, and are
more sinfull, yet what is that
to mee, thy iudgements are like
the great deepe which no man
can know or finde out, but at

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the last, sure I am thy seruant shall finde rest; Grant therefore that I may receiue the euill with the good in like manner, looking vnto Iesus, who for the ioy that was set before him endured the Crosse, and despised the shame, and if I should yet bee more afflicted it is for the best, and worketh a waight or an increase of glorie, as the Apostle saith: Besides, my sorrow is not like his who was wounded and afflicted for mee; Hee my Maister and I his seruant, and therefore am not better then hee who suffred more then I can suffer, not for his owne, but for my sake; though my flesh therefore bee weake let my spirit, O Lord, bee willing to sustaine and beare whatsoeuer thou shalt send, either for my

my triall or punishment, that submitting my selfe vnto thee who art the Father of spirits in this life, I may be receiued of thee in the end as Christ was, and so after a little patience and suffering enter into glorie as hée did, through the same Christ Iesus my Lord: Amen.

A Prayer against distrust of Gods Prouidence.

MOst mercifull God and heauenly Father whose the heauen and earth is, and all that is therein, who giuest food to all flesh, yea to the fowles of heauen, and yong Rauens that call vpon thee, and cloathest the Lillie more glorious then Salomon in his roialtie, vouchsafe to strengthen my faith in thy prouidence

uidence and care of mee, that I neither, through feare of want, couet superfluously much store of goods, nor in scarcitie or penurie bee carefull as the Gentiles, and doubt what to eate or drinke, or wherewith to bee cloathed, knowing assuredly that thy prouidence, which hath care of all things, will much more haue care of thine owne Houshold, and that if the seruants haue bread, the Son shall not bee constrained to eate Huskes: I haue bœne yong (saith the Psalmist) and now am old, yet did I neuer see the righteous forsaken nor his seed begging their bread; and no maruell, for thou hast said, I will not faile nor forsake him: True it is, thou didst prouide for the Patriarches in time of famine

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in Egypt, thou didst command the Rauens to bring Eliah meat, thou didst nourish Moses in his infancie, by Pharaohs daughter, whose Father had commanded to kill him, and Elisha when hee was readie to famish by a widow in Sarepta when hée came vnto her, and Daniel in the Lions den by potage, which was brought vnto him by the Prophet Abacuck, which hee had prouided for the Reapers, thou didst make the bitter waters sweete with a Trée, thou didst increase the oile in the barrell, and meale in the cruse; thou didst multiplie the fiue barley loaues and two fishes, that fiue thousand eate of them and were satisfied: And all this that a man should remember that thou hast power, and wilt helpe either

either by meanes or without meanes, and not suffer them to want any thing that is needfull who seeke thee: For if thou dost feede the little Sparrowes, as our Saviour Christ saith, much more wilt thou feede men, for they are better and more worth then they, and if thou hast not spared but giuen thy Sonne for vs, much more wilt thou giue the things pertaining to this life which are lesse worth: and though there is a complaint of want, yea of many thousands, for the miserie of man is great vpon him, yet either they are such as walke inordinately, and therefore are iustly punished by thee, or such as thou wouldst proue, and humble, and make hungry, that thou maist do them good in the end; so didst thou

humble

humble the Israelites in the Wil-
dernesse that thou mightst bring
them to Canaan, a plentifull
Land; and Iob that thou mightst
giue him twise so much more in
the end: Settle my heart there-
fore, good Lord, so in thy Pro-
uidence, that labouring in my
vocation I haue no doubt, ne
feare of want: or if any want
should come vnto mee, grant I
beseech thee, good Lord, that I
may yet commit my soule vnto
thee, knowing, as the Apostle
saith, that all things fall out to
the best vnto them that loue
thee, and being assured in my
heart, the want which I heere
suffer in this life, trusting in thee
shall make for the triall of my
patience and loue to thee, and
turne to thy praise and glorie
in the world to come, as Laza-

rus

rus his want did, through Jesus Christ my Lord and Saviour: Amen.

A prayer against presumption of Grace.

O Lord, most iust and terrible to the wicked, punishing their sinnes to the third and fourth generation: who would not feare thee: for thou art a consuming fire vnto them that wilfully transgresse against thee, yet art thou mercifull, but vnto them that stand in awe of thy iudgements, vnto them that tremble because of their sinnes: O Lord deliuer mee from the errour of them who presume thou wilt bee mercifull vnto them notwithstanding they walke stubbornely against thee,

for

for thou hast denounced the contrarie, that thou wilt not bee mercifull vnto them: and thy holy Prophet prayeth, saying; Bee not mercifull, O Lord, vnto them that offend of malitious wickednesse. Thou didst not spare Adam the first man that liued, nor Eue, nor Cain, nor the men of the old world whom the waters ouerwhelmed, nor the Cities where Lot dwelt, nor the 600000. which were gathered together in the hardnesse of their hearts, nor the Israelites thine owne people, whom thou destroiedst and scatteredst vpon the face of the earth, ne wilt thou spare the multitude of them who shall perish and be damned in the latter day, who the Scripture saith are an innmerable sort: shall I then thinke to pro-

uoke

uoke thee to wrath by sinning purposely against thee, and continuing in my notorious wickednesse without remorse or feare, and yet scape; no certes, for thou art a patient rewarder, but wilt not leaue the wicked vnpunished: Take from thy seruant therefore, O Lord, a stout minde, and retaine mee in obedience, and rather then my heart should bee lifted vp so to sinne against thee, let mee bee driuen out from amongst men, and haue my dwelling with beasts, as Nabuchodonosor was; or let thy Angels scourge mee, as they did Heliodorus in the Temple, to teach mee by sore strokes and punishment here in this world to feare thee, that I bee not damned hereafter: yea, who will correct mee in my

thoughts, and put the doctrine of wisedome in my heart, and not spare mee in my ignorance, nor let my faults passe that so I may be innocent from the great offence, and escape wilfull sinne, and finde mercie in the day of doome with them who sinne not with the will, but of frailtie, through Iesus Christ my Lord and Sauiour: Amen.

A prayer against despaire.

O Lord, who delightest not in the death of a sinner, and wouldst that none should perish, but that all should come to repentance, and hast giuen vs a Sauiour from all sinne Iesus Christ the righteous, in whom thou denyest none that come vnto thee, with penitent hearts,

hearts, the forgiuenesse of their sinnes: Giue me grace, O Lord, with full assurance of faith to approach vnto the throne of thy Grace, in the name of Iesus Christ, and not to doubt in and through him of thy mercie and goodnesse at any time: for bee my sinnes neuer so many or so grieuous, or so manifold, thou canst and wilt forgiue them if I truely repent and turne vnto thee, for thy delight is to shew mercie, and neuer was there sinner so notorious who came vnto thee and did not finde mercie with thee: Dauid who committed adulterie and murther, Manasses who shed exceeding much innocent bloud, Peter that denied his Maister, and Mary Magdalene out of whom were cast seuen deuils:

All these obtained mercie, when they prayed vnto thee, for the forgiuenesse of their sinnes, and diuers such like: for it is not the sinne, O Lord, which men commit for the which they perish, but the hardnesse of their hearts, who will not come vnto him who is able to saue them from it; who being vpon earth was a companion and friend of Publicanes and sinners, and of so many as did receiue him, and require helpe of him, and now in heauen refuseth none that turne from their sinnes vnto him. O Lord, thou hast made mee, and wouldst that thine onely Sonne should die for mee, thou louest mee therefore and wilt not cast that away which with so great care and price thou hast vouchsafed to visite, thou art the God

of

of all flesh, and Father of all spirits, and if earthly fathers being euill can giue good gifts to their children, how much more shalt thou giue the holy Ghost to them that aske him: For the goodnesse which is in earthly fathers is but a sparke of thy goodnesse who art all God, and the Fountaine of it: If then the man reioiced for his sheepe which was lost when hee had found it, and the father was glad of the prodigall childe when hee returned: much more wilt thou reioice at the conuersion of a sinner, for thou, O God, art verie pittifull, and doest waite with patience and long suffering till the returne that thou maist haue mercie vpon him: Vnto thee therefore, O Lord, I bow the knees of my heart beseeching

thy mercie that thou wilt saue mee who am most vnworthie, who with repentance from my sinnes past desire hencefoorth to lead a life acceptable before thée, and I pray thée most humbly of thy goodnes so to encrease my faith, and strengthen my hope daily more and more in thée that no tentation of vnbeleefe or distrust at any time may preuaile within mée, but that my conscience may beare mée record, through the Holy Ghost, that thou hast forgiuen my sin, and put out all my misdéeds, and my heart within me may say against them that trouble me, the Lord is on my side I will not feare nor bee troubled: Which O Lord grant for Iesus Christ sake my Lord and onely Sauiour: Amen.

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A prayer againſt Couetouſneſſe.

O Lord, who haſt warned vs to take hēd and beware of couetouſneſſe, which the Apoſtle ſaith is the roote of all euill, for it is a ſnare and tentation vnto men to be euer getting, and that by euill meanes, and when they haue gotten to kēpe it to their hurt, and not to do good as they ſhould, and as thou doſt command: Grant therefore that I may auoide this ſinne, ſēking that which is conuenient for me and mine, and not deſiring either to be rich or great, or to liue at eaſe in the world: For as ỹ hauing of theſe things is dāgerous, ſo when they are ſought & couēted they are much more a ſtum-

bling blocke vnto vs: Giue mée grace therefore to seeke first thy Kingdome and the righteousnesse thereof, and to bee content with that I haue, for thou hast said, I will not faile nor forsake thee. And graunt that the pride and superfluitie of the world, with the pleasure thereof, cause me not to fall a lusting, and I couet to ioine house to house, and land to land, and to haue much store, and great preferment héere, and so bee like to them whom the Prophet Isaiah accurseth, and whom Saint Paul saith shall not inherite the Kingdome of God: which O Lord forbid, for Iesus Christ sake my Lord and onely Sauiour: Amen.

A

A prayer against Idleneſſe.

O Almightie God and mercifull Father, who haſt created all things for ſome vſe, and wouldſt that they ſhould labour euerie thing in his kind, to do the worke thereof, according to thy ordinance, the Sunne to ariſe in the morning, and to run his courſe vntill the euening, the Moone to ſhine in the night ſeaſon, and the Planets in their Orbes, and the heauens aboue them, the cloudes to be carried by the winds and to giue raine vnto the earth; the Birds to flie in the aire, and the beaſts to ſeeke their meate: Giue mee grace, O Lord, not to bee idle or negligent in my Calling, leaſt the ſilly Ant and Bée, be a re-

Hoddesdon, H.

proofe vnto mee, creatures who in sight are little but very diligent in their labour: Grant that I may thinke the time is ill spent which is not spent to some profitable vse, vnlesse it bee for recreation some short time, which must bee seldome and verie moderate: It pleased thee to curse the Figge-tree that was barren for our example, that wee should not bee idle or barren least wee bee accursed likewise: And in the Parable of the Tree which did beare no fruite in three yeares space, thou didst command it should bee cut downe, and not cumber the ground, to teach, that men who are as Trees in thy Vineyard of this world, if they bring not forth good fruite they shall bee hewne downe and cast into

into the fire: O Lord thou hast made mee, and brought mee into the light, and maintained and kept mee now many yeares and daies in this world, as a stage wherein I am set, and whereout if I go without shewing any token of vertue or monument and remembrance of my labor I am worthy to be despised of thee vnto whom I owe my seruice, & of men & Angels who expect it but in vaine of me, & when the harueſt shall be in ỹ end of ỹ world and time that the righteous shall reape the fruit of their labours, then shall I bee ashamed that I haue not laboured as others, and beare the punishment of my idlenesse to bee shut out as the fiue foolish Virgines were, and to labour without rest in paine, world without end: Which O

Lord

Hoddesdon, H.

Lord forbid, for Jesus Christs sake my Lord and onely Saui-our, Amen.

A prayer against Enuy.

O Eternall God, who hast condemned enuie as a worke of the flesh, and a cause of sedition, and of all manner of euill workes: Grant that neither of vaine glorie, nor of hatred I enuie others in their prosperitie, either because I would bee great alone and chiefe my selfe, or because I cannot heare the praise of those whom I loue not but hate; but that in humilitie of heart I may bee content to be low when others are preferred, and in loue vnto all men for Christs sake, I may reioice in that is good alwaies,

and

and glorifie God for the same, through Jesus Christ my Lord and onely Sauiour, Amen.

A prayer against Wrath.

O Most mightie God strong and terrible, who hast commanded vs to put away wrath because it worketh not that is righteous before thee: for when the spirit is prouoked euen holy Moses speakes vnaduisedly, and when it is wroth it is fierce and cruell, and readie to kill and slay, as Iacob speakes of Simeon and Leui, cursed be their wrath for it was fierce, and their rage for it was cruell, in their wrath they slew a man, and in their selfe-will they digged downe a wall. Giue mee grace therefore, O Lord, to refraine my

my selfe that I bée not hasty but slow to anger, knowing that to bee soone moued argueth folly, and that great wrath bringeth harme: As againe, he that is patient is of an excellent spirit, and hee that can guide his words, and ouercome anger with discretion and reason may dwell with a troublesome man: O Lord there is nothing commeth to passe without thy will, let murmuring therefore and rage and wrath bee far from mee, and let me not open my mouth while I am angrie, but stay till mine anger be asswaged, that so I sin not with my lips, nor in my rashnesse offend to my hurt, and repent it when it is too late: Which O Lord forbid, for Iesus Christ sake my Lord and onely Sauiour: Amen.

A

A prayer against Gluttony and drunkennesse.

O Most mightie God who hast appointed a day wherein to iudge the world, and hast forwarned vs to take hæd our hearts bee not ouercome at any time with surfeiting & drunkennesse least that day come on vs vnawares. Giue mee grace, O Lord, to vse the world as though I vsed it not, and to eate and drinke and reioice as though I reioiced not, that my delight may not bee in glutting my selfe with meates and drinkes, but that my heart be established with grace, that liuing soberly in this present world, not after the will of the flesh, I may in spirit bee giuen more deuoutely

to

to watching and prayer continually, and waiting for the blessed appearing of my Lord and Saviour Christ, least otherwise I eate and drinke and reioice, as the rich Glutton did, and my heart bee secure and at rest and without mistrust, till all euill come vpon mee, and it bee too late to cry when thou wilt not heare, in the great water flouds when I shall not come nigh thee: Which O Lord forbid, for Jesus Christs sake my Lord and onely Saviour: Amen.

A prayer against Letcherie and Vncleanesse.

O Lord my God, who by thy holy Apostle hast said, that no vncleane person shall inherite the Kingdome of God;

Grant

Grant that I may flie concupiſcence and all vncleannesse, that I bee not defiled in bodie and and minde with it, that keeping my bodie pure it may bee a meet Temple for the Holy Ghoſt, least otherwiſe liuing in chambering and wantonnesse, I inioy the pleaſures of ſinne for a ſeaſon, and after go to hell to bee tormented euerlaſtingly. From the which place O Lord deliuer mee, for Jeſus Chriſts ſake my Lord and onely Sauiour: Amen.

A prayer againſt the loue of the world.

O God of all things in heauen and in earth, who haſt made this world which wee behold and ſée, and all that is in it, for our comfort, and haſt giuen

vnto

vnto vs the hope of better things to come, which yet are not seene but shall bee reueiled, that wee should passe through this world, as through a wilderneſſe into Canaan a better place, euen to heauen where thou thy selfe art: Grant therfore (good Lord) that in this world we bée as Pilgrimes, not louing the things of it, but séeking the same so farre forth as may bee conuenient for our furtherance vnto that wee séeke which is farre more excellent, and more to bée desired. If any man loue this world, the Apoſtle saith, the loue of the Father is not in him, and so consequently hée shall neuer come to the beatitude of the next, but he hath his portion in this life onely, the dignitie whereof goeth

goeth away with the breath of his mouth: Let not therefore, O Lord I beseech thée, either the pompe of this world, or pride of life, or any earthly pleasure or content so beguile mee that I should let my heart rest in them as in a treasure, and thinke I am happie for the same, but in my greatest abounda nce let mee acknowledge my nakednesse and wants, and seeke thée without whom all is wretchednesse. Worldly men thinke there is no happinesse but in this life; but let this bee my happinesse alone, and no other thing, to know thy will and doe it, in respect whereof I am readie to forsake, and giue vnrighteous Mammon, according to thy Commandement, when

when néed is, and occasion at all times shall serue, accompting it no small gaine and aduantage with the losse of it to be thought worthie the euerlasting habitations: Let not therefore, O Lord, the example of the world, or ignorance of the multitude, moue mée to thinke it follie to contemne that which is naught, ne to part with it (for the hope of so precious promises) which wee cannot keepe; but grant that I may gladly do it, and desire that it may bee accepted, esteeming them miserable and most vnwise who sell their soules for money, and with the losse of heauen kéepe that, which they must (will they, nill they) leaue to others when they are gone: If therefore thou make mée poore, O Lord, grant that

I may thinke that thou art a sufficient reward vnto them who seek thée that are godly, and therefore bee content: If rich, grant that fearefull doome may bee euer in my minde to be pronounced in the latter day by Christ, I was hungrie and yée gaue mee no meate, thirstie and yée gaue mée no drink, naked and yée cloathed mée not, &c. that so the loue of the world may neither make me thinke I am rich, when I am needy, happy when I am miserable: nor keepe mée from that happinesse to come which is laid vp for mee: Vnto the which thou, O Lord, bring mee for Iesus Christs sake my Lord and onely Sauiour: Amen.

A prayer against pride.

O Lord most strong and most mightie God, who resistest the proud and giuest grace to the humble, and hast taught vs not to bee proud by thy fearefull iudgements, in the Angels who fell, and were cast downe from heauen; In Adam who dyed, and his posterity euer since hee sinned, in Senacherib, in Nabuchodonosor, in Herod, and diuers, yea innumerable such. As on the contrary, thou hast commended humilitie vnto vs in thy holy Scriptures, and Saints, but especially in the example of Christ who was without comparison, and yet most humble when Hee liued, and therefore

therefore (as thy holy Apostle saith) aboue all other was hee most exalted. O Lord let mee (who am but dust and ashes, and vnworthy to speake vnto my Lord in this manner praying vnto Thee) by these considerations bee moued to abhorre pride, and desire to bee humble euen as Christ was: For it is a shame that the seruant should be proud at all when the Maister was so humble, let me not therefore seeke to bee chiefe, and to beare rule ouer others as willing to exalt my selfe but to profit all & in loue to serue all for Christs sake, as hee was made a seruant for vs, yea euery on of vs: knowing assuredly ỹ he is not the best disciple and Christian ỹ hath ỹ best place ỹ most preheminence but he ỹ is most like Christ least proud,

proud, most humble: The world thinkes that humilitie is pusillanimitie, and that if a man preferre not himselfe hée shall not bee regarded but counted as a foole, therefore it speaketh proud things, and boasteth it selfe, it can endure no indignities; it is suspicious, disdainfull, and soone angry, and when it is prouoked contentious, readie to brawle, and shed bloud, all which are the fruits of pride, the end whereof is hell: for so the Scripture saith, that hell gapes marueilous wide, that pride and boasting, with such as delight in it may descend into it: Deliuer me therefore, O Lord, from this sinne aboue all other, the iudgement and danger whereof is of all other sinnes most great, and most to be feared: Humble mée

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in my soule with the true feeling of my sinnes, and of the wrath to come, that I may cry in my heart continually as the Publican did, O Lord bee mercifull vnto mee a sinner: Giue mee grace, I beseech thee, that I preferre not my selfe before my brethren for whom Christ dyed and humbled himselfe. And vnto all men grant mee humilitie, patience, and gentlenesse from my heart, yea vnto my verie enemies, that whatsoeuer occasion may bee to make me complaine (after his example who was led as a sheep to the slaughter, and as a lambe dumme before the shearer, and opened not his mouth) I may rather choose to loose goods and life, and the opinion and estimation of wisedome also, then incurre the suspition of

pride, and want of humility and patience: Which, O Lord, grant for Iesus Christs sake my Lord and onely Sauiour: Amen.

A prayer against contempt of others.

O Most gracious God and mercifull Father, who hast made all of one bloud, and offerest grace vnto all, refusing none that come vnto thée, though neuer so poore, so weake or simple: giue me grace not to despise any, least I be reproued of thée who visitest all though thou bee Lord of all, and hast no néed of any; and it be iust condemnation vnto mée who haue despised them whose heart I know not, who perhaps are better, & more in fauour in thy sight then I am.

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O Lord be my state or credite in the world neuer so great, yet grant that I lift not my selfe vp aboue my brethren & contemne them, least thou, O my God, who beares't them & mée, receiue them and refuse mée: O Lord, if I contemne my fellow seruant, heire of the same grace with me; how may I thinke thou wilt respect mée who art so farre aboue mee, considering that thou hast said that it shall bée measured to vs, as we measure vnto others: Let me not therefore, O Lord, despise any in the pride of my heart, least I be despised of thee in the end, as Diues was in hell, who had despised poore Lazarus in the earth: Which O Lord forbid, for Iesus Christs sake, my Lord and onely Sauiour, Amen.

A prayer against corrupt and vaine talke, and abuse of the tongue.

O Lord and Father, through Jesus Christ, who hast giuen mee life and strength and vnderstanding and speech; Giue me power to refraine my tongue which is an vnruly euill, and grant (I pray thee) that my words may be few, and weighed as in a ballance, that they may be good to the vse of edifying, and such as may minister grace to the hearers: Put from mee, O Lord, all vaine and vnnecessarie talke and babbling of such things as pertaine not to mee, all idle, rash, and vnaduised speaking, whereof commeth hurt and no good, all lying, and slandering,

slandering, and cursed speaking, remembring continually that of euerie idle word men shall speak they shall giue an account in the day of iudgement, and that by my words I shall bee iustified, and by my words I shall bee condemned, that so I may either bee silent, studying to speake, or waiting a conuenient time, or out of the aboundance of my heart, my mouth may speake good things, that I may haue honour not shame, life not death by it: Which good Lord grant for Iesus Christs sake my Lord and onely Sauiour: Amen.

A prayer for repentance.

O Most gracious God and louing Father, who hast sent thine onely Son to die for

vs when there was no other meanes of life or saluation vnto vs, and hast commanded that through his name repentance should bee Preached for the remission of sinnes vnto all the world: Grant mee repentance vnto life, that I perish not and bee damned, and my condemnation bee iust who haue neglected so great grace offered. O Lord make the pleasures of sin séeme vnto mee (as they are) most vile and detestable, which separate from thée so gracious a God, and depriue mee of such precious promises as thou hast made vnto mee through Christ Iesus: and let it bee a shame vnto mee, who haue sinned willfully and willingly, notwithstanding the benefites of life which thou hast

hast giuen mée, and thy so great goodnesse and rich mercie towards mee, and with hearty sorrow let it repent mee that I haue sinned, that I may come vnto thée, humbly crauing forgiuenesse, and henceforth lead a new life, endeuoring from the heart to serue thée. O Lord, thou alone giuest repentance, and all things which pertaine to godlinesse, turne mee therefore, good Lord, and I shall bee turned; and grant, I pray thée, that the feare of hell, the paine whereof is euerlasting, may cause mee to resist Sathan and sinne with all my might hereafter, throughout my life; and the desire of heauen, prepared for the blessed in glorie, with Christ, may cause mee to labour and seeke

by all meanes to attaine the blessed fruition thereof, through the same Jesus Christ my onely Mediator and Aduocate, Amen.

A prayer for Faith.

O God of mercie, and Father of all consolation, who hast promised eternall life to all them that beleeue in Christ Jesus, whom God hath set forth to bee a reconciliation through faith in his Bloud, which faith the Holy Ghost worketh in and through the Preaching of the Word, in the hearts of the elect: For otherwise who knoweth the minde of thee, O Lord, vnlesse thy Spirit reueale it vnto him: Giue mee therefore this Spirit, O heauenly Father, according to thy promise vnto them

them that aske it, that hée may certifie my spirit that I am thy son through adoption in Christ, and heire with Christ of his glorie when it shall bee reueiled, that hauing peace with thee, and such confidence, through our Lord Iesus Christ, I may with boldnesse come vnto the throne of thy Grace to call vpon thee in all my necessities, being assured that séeing thou hast not spared but giuen thine owne Sonne to death for mée, thou wilt denie mee nothing I shall aske which thou knowest to bee good and expedient for mée: Let it not mooue or trouble my mind, O Lord, that some haue not faith, but denie our Lord Iesus, and compt the Preaching of the Crosse foolishnesse, or that many that pro-

fesse faith, in worke denie it, walking contrarie to the rule and doctrine of it; but let mée say alwaies, blessed bee God who hath begotten mee to a liuely hope by the resurrection of Iesus Christ; from which hope and faith towards God in Christ and profession of his name in the world, nothing ought to separate or remoue mee, neither hiegth, depth, life, nor death: Which O Lord grant for Iesus Christ sake, my onely Sauiour; Amen.

A prayer for Loue.

O Lord my God who hast taught vs that loue is the fulfilling of the Law, and the verie bond of perfectnesse: vouchsafe, through the holy Ghost, to shed

shed thy loue into my heart, that it may cause me ardently to loue thée againe more then either goods, or life, or any other creature: O Lord thou hast loued mee a wretch, in whom was nothing louely, of thine owne meere goodnesse without any desert of mine, with a loue then which greater cannot be: Grant therefore that I may loue thee who art all louely, who hast loued mee first, and washed mee from my sinnes, and saued mee from mine enemies, and appointed vnto mee a Kingdome in glorie with Christ: and in loue towards thee and thy Son Christ, grant (good Lord) that I may professe thy name and saluation through him vnto the world, reioycing in any affliction which I shall

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or may endure for his name sake that I may bee glorified with him in the end, and because thou hast commanded mee to loue all men, yea my verie enemies, but especially my brethren, whom thou hast loued in like manner as thou hast done mée, without which excellent vertue of charitie I am nothing, ne can I be accepted with thee, what zeale or loue soeuer I pretend vnto thée: Grant therefore good Lord that I may bee gentle and louing vnto all, and not rigorous or cruell vnto any, doing good and not harme all my life, féeding the hungry, cloathing the naked, visiting the sicke, deliuering the oppressed, comforting the succourlesse, and finally according to my power, shewing mercie in euerie kinde

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to them that néed, that I may finde mercie with thée in the great day of iudgement: Which good Lord grant vnto mee, for Iesus Christ sake my onely Sauiour: Amen.

A prayer for Grace.

O God & Father of Lights, from whom euerie good and perfect gift doth come: Giue mée thy Wisedome and Grace, without the which, be a man neuer so excellent among the children of men, hée shall be nothing regarded; For alas what doth it profite here to liue and to bée honoured, or to bee famous and great or rich, and what else this world can afford, and to passe away as a cloud and no more to be remembred: This world is as

as a shadow, and euerie worldly man is as grasse, and as a flowre which fadeth: Verely euery man liuing is altogether vanitie, and all that is vnder the Sunne is vanitie and veration of spirit, except thy grace: therefore be with me. Wherefore was I borne but to haue experience of labour and sorrow, and after to passe away and to be no more seene, but to be as if I had neuer beene: We all fade away as the leafe, and are as dead, but thou art the tree of Life, and thy grace doth quicken vs; for through it wee are restored to life, euen a life which shall neuer end: Giue mee therefore, O Lord, this grace that I may desire continually to serue thee, that thou maist bee my God, and neuer forsake mee. Lazarus

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was rich though hee had nothing, because thy grace was with him; and Dives poore, though he had aboundance, because thy grace had forsakē him. Grant therefore (I beseech thee) whether I be poore or rich, thy grace vnto mee; for better it is not to haue beene borne, then to go to hell; & neuer to haue bēne, then to be damned, and dwell in torments euerlastingly: whatsoeuer therefore betide mee in the world forsake mee not, O my God, vnto the end, for rather do I desire to bee afflicted with thy Saints, and to die for thy names sake that I may liue hereafter in another world with Christ, then heere to raigne as Pharaoh, and Saul, and such like did, and after to go to paine world without end: Grant therefore,

O Lord, that I may seeke thée all my life, and call vpon thée, and according to thy promise vnto them that séeke thée, bée thou nigh vnto mée and heare mée, whose soule gaspeth vnto thee as a thirstie ground: my sins are great, and I am weake, but thy grace is sufficient for mée, and Christ Iesus hath dyed for mée, that sinne should not be imputed vnto mee who walke not after the flesh but after the Spirit. Grant therefore, O Lord, thy Spirit vnto mee, that hée may lead mée in the right way, and I may followe him, and thy grace may bee with me to chasten mée if I go wrong and to kéepe mee from the wicked one, that hée touch mée not, that I wilfully and presumptuously sinne not and continue in

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it without remorse or feare, in hardnesse of heart, with a purpose and will not to repent though I bee admonished, regarding neither Thee, nor thy Word or Iudgements, nor thy Ministers speaking in thy name according to the Scriptures, and as they are taught of thée; nor finally the inspirations of thy Spirit warning mee secretly to take héed, least so sinning I bee forsaken of thee, who forsakest none but those that first forsake thee: Grant this, O Lord, for Iesus Christ sake my onely Lord and Sauiour: Amen.

A prayer to bee vsed of euery penitent person for the remission of his sinnes.

O Lord God, great & fearefull, who alone hast created

ted heauen and earth, and all that is therein, who giuest life and sustenance vnto all liuing creatures, and by thy mightie power dost preserue the world, distinguishing the course of the yeare by the change of times and seasons, by a perpetuall decree making day and night, and causing the earth to bring forth fruit, and all things to encrease and multiplie. O Lord thou hast made me and fashioned mee, and by thy prouidence and will was I borne into this world, and haue béene preserued hitherto. Of thy bountifull hand alone haue I receiued sundrie fauours both temporall and eternall: As namely, that thou hast giuen mé to liue vnder a most gracious Prince, in a peaceable time, and

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in a Land, through thy bleſſing, abounding with plentie of all good things, wherein thy holy Goſpell & Word hath ſounded, and beene Preached theſe many yeares, thy Sacraments hath bene adminſtred, and the way to euerlaſting life moſt plainly opened and declared. O Lord I was nothing, what I am it is thy benefite towards mee, thou didſt create me at the firſt of nought, after thine owne image and likeneſſe, and being corrupted and become moſt miſerable through ſin, ỹ didſt redeeme me through the immaculate & pure bloud of thine owne Son, & ỹ by & through him I might be ſaued: ỹ haſt oft-times ſent into my hart thy holy ſpirit, wch hath made me to taſt thy holy word, to be as it is thy word indeed; yea my heart hath burned

and

and beene moued within mee at the hearing thereof, as the hearts of the Disciples did whom Christ talked vnto: Many times haue I thought and wished, saying: O that my soule might die the death of the righteous; and that, I know, was the good inspiration of thy Spirit. O Lord I am the worke of thine hands, yea vpon me hast thou bestowed cost, and many precious benefites hast thou vouchsafed mee: It is méete and reason therefore, I confesse O Lord, that I should bee wholly thine, and liue according to thy will onely. But what should I say, O Lord, for I am ashamed to thinke how dissolutely I haue liued hitherto, thy benefites haue I enioyed in vaine, thy Word haue I receiued in vaine, thy patience and

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long ſuffering towards mée hath beene in vaine; yea I haue beene ſecure walking after my vaine and carnall will, and haue not ſerued thee with reuerence and feare, as a God of all power and Maieſtie ſhould bee ſerued. O Lord vnto thée belongeth mercie and forgiueneſſe, but vnto mee nothing but ſhame and confuſion; yea, my conſcience doth accuſe mee, my heart doth condemne mee, and beare witneſſe againſt mee how vnthankfull I haue bëne vnto thee, how vnworthie I am to appeare before thee to lift vp mine eies vnto thee, or to make any praier that thou wouldſt bee mercifull vnto mee: For well I wote, O Lord, aud know in my ſelfe thou art readie to forgiue, when wee haue ſinned moſt grieuouſly

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thou art kind when we are wicked aboue measure, for thy mercie is infinite, and thou art a God of compassion, and wouldst not the death of a sinner; yea, thou louest most tenderly the soules which thou hast made, & sparest them that repent them of their sinnes: But I am abashed with the prodigal son, and know not how to come before thee and in thy presence to sue or aske for pardon and fauour, I haue so oft, a long time, in such sort, & so wilfully sinned against thy most sacred, almightie, and fearefull Maiestie, notwithstanding thy bountifull fauors and admirable mercies vouchsafed mee. Right deare and precious in thine eies is the death of thine onely Son Iesus Christ our Sauiour, & an effectual propitiation for sin, yea

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for all sin whatsoeuer. But what am I, yea what am I thy vnprofitable seruant, ỹ thou shouldst looke vpon such a dead dog as I am: O Lord I know thou wilt pardon me because thou art exceeding mercifull, but I condemne my selfe, yea mine owne heart doth condemne & iudge me vnworthy of pardon, yea of so precious a benefit as is the death of thy deare Son: but it is thy infinite mercie to saue them who are vnworthie, that thy mercie & goodnes might appeare & beseene to ỹ vttermost. Haue mercy therfore, O Lord, haue mercy vpon mee a sinner: be fauourable good Lord, good God, good Father, & vouchsafe in thy tender loue and good will, through Iesus Christ, to haue pitie vpon my poore, weak, miserable, heauy, cõtrite, & low

low humble ſoule, which with the Prodigall ſonne, confeſſeth that it is vnworthie, and ſubmitteth it ſelfe vnto thee right humbly, with the penitent Publican, not daring to looke vp into heauen, but crying and ſaying, with a wounded heart, with griefe, irkſomneſſe, and indignation againſt it ſelfe, O God bee mercifull vnto mee a ſinner: yea, O God, O Father be mercifull for thy Name ſake which is called vpon, for thy Sonnes ſake who dyed for ſinne, for thy Word and Promiſe ſake vnto them who repent them of their ſinne, bee mercifull O Lord vnto mee and forgiue mee my ſin. This day, O Lord, I craue pardon of all my ſinnes committed in thy ſight from my infancie and firſt birth vntill now, bee

they neuer so many, so grieuous or great, and this day do I promise and vow vnto thee heereafter to serue thee in my spirit and minde all the daies of my life, I will take heed vnto my waies that I offend not, I will not doe that willingly at any time, for any cause, against my conscience, which I know thou, O Lord, dost abhorre and detest, but I will endeuour my selfe so long as I liue to keep thy commandements with my whole heart. O Lord in mee there is no strength to performe, but to will onely is present with mee: Assist mee therefore with thy grace, I humbly beseech thee, in Jesus Christ, that I may performe that which is good, And bee thou witnesse, O Lord, of this vow and promise made by

my poore selfe vnto thee, by mee thy seruant vnto thee my Lord: Bee thou my Lord and be mercifull vnto mee who haue no other ioy or comfort or hope, but onely thee: Heare mee, O King of heauen thy poore creatures calling vpon thee in Iesus Christ thy déere Son, as himselfe hath taught mée: Our Father, &c.

A prayer to God the Father.

O Lord and Father, the maker of all things, who hast made me and preserued me vntill now. leaue me not, I beséech thée, but retaine me in thy obedience, and giue me not ouer vnto a stout and impudent minde, but grant that I may passe the time

time of this my pilgrimage in feare, knowing that thou who hast made mee, hast appointed a day wherein to iudge mee, and to giue vnto mee according to my workes, through Iesus Christ my Lord: Amen.

A prayer to God the Sonne.

O God and Sauiour of the world Christ Iesus, who in tender mercie towards me & all mankind, didst humble thy selfe and became man, & suffredst death, euen the shedding of thy precious bloud vpon the Crosse, that whosoeuer should beléeue in thée might not perish but haue euerlasting life: Vouchsafe to giue mee thy Spirit that hee may testifie of thee vnto mee and my heart may beléeue and

ſay of thée as Thomas thy Apoſtle did when hee felt thée, my Lord and my God; and becauſe thou knoweſt, hauing bëene tempted in like manner as wee, with how many infirmities and dangers my poore ſoule is compaſſed, grant mee thy helpe, ſweete Jeſus, without whom I can do nothing, that through it I may ouercome and get the victorie: and finally that I may attaine thy promiſes make mee to commit my ſelfe vnto thée from my heart, henceforth ſeruing thée in obedience vnto thy commandements, that I may ſée thy glorie in the end of the world, when thou ſhalt appeare the Iudge of quicke and dead, and bee euer after with thée, thou with mee and I with thée, world without end: Which

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good Lord Jesus grant for thy Mercies sake, which is infinite: Amen.

A prayer to God the Holy Ghost.

O God, the Sanctifier of the Elect, without whom Christ dyed in vaine, and I am borne in vaine, and in vaine is eternall life promised: Vouchsafe I beseech thee, who art Loue it selfe, and equall to the Father and Son, in pitie of thy poore creature, miserable without thee, to come vnto me and dwell with me, and to speake comfortably vnto my soule, and say vnto it that Christ Jesus is my Sauiour, and that my sinnes are forgiuen mee, that by thy holy assistance, and almightie

helpe I may bee kept from the wicked one (who like a roaring Lyon daily goeth about to deuoure mée) and that I may bee sanctified and made méete for euery good worke, and preserued vnto that Kingdome of glorie which Christ hath purchased for the Elect, through the same Christ Iesus my Lord and onely Sauiour; Amen.

A Thankes-giuing vnto God for all his benefites.

ETernall & euerliuing God, Father, Sonne, and Holy Ghost, without beginning, and without end, I will confesse and praise thee, and giue thankes vnto thy name, for thou hast chosen me vnto saluation before the

the foundations of the world, and called me, and iustified mee, and sanctified mée in the name of our Lord Iesus Christ crucified and Preached in the world, and by the holy Spirit which thou hast giuen vnto me, which Spirit doth assure me that I belong vnto thée, and that when Christ shall appeare in glorie, I shall be glorified with him. O Lord thou hast made me when I was not, preserued mee being made, holpen mée at sundrie times when I should else haue perished, and saued me from perils all my life: thou hast deliuered mee from the power of Sathan and Sinne, and Death and Hell, and my Country from them that sought the vtter ruine, and euerlasting destruction of it, thou hast beene mercifull

vnto my misdeeds, and kept mee from the destroyer in time of the plague, and from being beneath when others haue beene cast downe: Thou hast giuen mee sustenance, and plentie, and prosperitie, and ioy, and gladnes of heart, and delight in thee, when others haue beene in scarcitie and hunger, and haue suffered aduersitie, and beene afflicted in despaire of thy mercie. Unto thee therfore will I giue thankes without ceasing, O my Lord and King, my God and Sauiour, thy praise shall euer bee in my mouth, yea my soule shall praise the Lord vnto death: For though hee bee high, yet hath hee respect vnto the lowly, and though hee dwell in heauen yet doth hee behold the things that are in earth: Hee hath respect

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vnto man (which is as nothing) hée visiteth him, and lifteth him out of the dust; hée giues him life and grace, and his visitation preserues his spirit, hée chooseth him, and sanctifieth him, and makes him meete for himselfe to bee partaker of his Diuine Nature, and to raigne with his Sonne Christ for euermore. Who is like vnto the Lord our God? Who so great, and yet so humble? so all sufficient in himselfe, and yet so good and gracious vnto others? Finally, so vnchangeable, and yet so pitifull and louing? All creatures may confesse and praise thée, O Lord, but especially men, and most of all thy Saints in earth; for thy goodnesse towards them hath neither measure nor end, ne can bee expressed: Grant therefore,

O Lord, vnto mee thy seruant and the sonne of thy Handmaid, that I may say alway the Lord bee praised in weale or woe, whatsoeuer commeth, and that I sinne not at any time willingly, least my heart accuse mee of ingratitude against thy bountie, and it bee imputed vnto mee, and finally grant that it bee engrauen in my heart truely God is good, and that at my last gaspe I may thinke and say, though I walke in the valley of the shadow of death I will feare no euill, yea though hee kill mee I will trust in him, so shall my soule and all that is within mee giue thankes vnto thée and praise thée while life lasteth, and reioyce in thee, and in thy saluation, what bitternesse soeuer it feeleth in

this

this present world which goeth away and now hasteth to an end, and in the world to come it shall sing Alleluia and praise vnto thee world without end: Which, O Lord grant, Father, Sonne, and Holy Ghost, to whom bee praise for euer: Amen.

Englands confession and prayer to God.

O Lord and King and God of all the world, all thy workes praise thee, and thy Saints giue thankes vnto thee, and if they do so euerie one for himselfe much more should I not for one onely, but for many, thy mercies haue bene euer of old, but I will speake of thy mercies of late which wee haue seene

ſæne, or our fathers haue told vs, how thou didſt deliuer Elizabeth thy handmaid, from the tyrannie of the Pope and his cruell inſtruments, and from the fire and flame that then burnt vp the bodies of thy Saints to aſhes, and didſt preſerue her to rid me of ſundrie ſuperſtitions, and Popiſh hereſies, doctrines of men and damnable Opinions which were enemies to the ſa[illegible]etie of the ſoules of my people, and might haue beene the vtter ruine of them had not thy mercie bœne: In Elizabeth thou didſt ſhew thy power and mercie, bleſſing her land with peace, and giuing plenteouſneſſe and proſperitie all her life, and protecting her perſon at ſundrie times ſo miraculouſly from them that ſought her hurt, as neuer

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was erſt knowne before her, or in her time the like ſeene in any place of the world beſides, but eſpecially in 88. it was a worke of wonder vnto vs that thou didſt ſcatter the invincible Nauie by thy hand alone, and notwithſtanding all the treacheries intended againſt her, thy Handmaid, thou didſt bring her to her graue old and full of daies, and ſhee was buried in peace with lamentation of her Nobles and People, as a Queen ſhould: and albeit after her death I expected no mercie, becauſe my ſins were great, and feares many, and hope of ſafetie none to bee imagined, yet didſt thou giue peace and vnitie, and called one out of the North to rule, without any tumult of my people or violence done them, or innovation,

or

or bringing in of any ſtrange doctrine or religion amongſt them, and ſince his entrie thou haſt aſſiſted him, as thou didſt thy Hand-maid before him, and haſt kept him from dangerous treaſon againſt his perſon, and from a cruell deuiſe which they had purpoſed by fire and gunpowder, to bring all to nought on a ſuddaine: What may I ſay, O my God and Sauiour, to theſe thy mercies, and ſuch like, verely it is not for my righteouſneſſe that thou haſt done it, but either for the wickedneſſe of thoſe that ſeeke my hurt, whom thou will not ſuffer to beare rule ouer mee, or for that thou haſt begunne to ſhew fauour vnto mee, that thou mightſt appeare mercifull to the vttermoſt: Praiſe the Lord therefore

therefore O my soule, and forget not all his benefites, who saueth thy life from destruction, and crowneth thée with mercie and louing kindnesse, and putteth them to confusion that hate thée; Verily it were meete that a people so honoured and blessed should honour their God, and that none should dare presumptuously, and with a high hand, to sinne against him, or if any did so sinne it should bee counted villanie and abhomination in Israel, and the Rulers & Judges of my Land should punish it, and my people abhorre it; but alas my Land is full of presumptuous offenders in euery kind, irreligious persons, Atheists, blasphemers, cursed speakers, prophaners of ỹ Saboth, drũkards, gluttons, adulterers, proud, couetous,

couetous, mercileſſe, liars, ſlanderers, aud ſuch like; theſe, I ſay, are increaſed and yet are not puniſhed, and my people keep companie with them, they are not put from among them that they might bee aſhamed and repent, and ſo their ſinnes might be forgiuen them, yet thou art mercifull O Lord ſtill vnto them; for thou art, O God, very pittifull, and ſlow to anger. But ſhould wee prouoke thee to anger, or ſuffer them to doe ſo to whom thou haſt bæne ſo aboundant in mercie? O Lord vnto thée belongeth praiſe, but vnto vs open confuſion, for thou haſt bæne gracious vnto our Land, but my people hath gone aſtray from thee, and the multitude errs; and though they know, yet they will not do after it: my people hath

deuiſed

deuised Lawes which are good, but they are in vaine and of no value: for amongst them the more part are so corrupt that the vngodly are not punished, ne is there any hope they should, or meanes almost how they might; for the multitude of my people are wicked transgressours who are content to suffer them that sinne, and haue no zeale to correct and punish them though they be in office to do it: What should I say therefore, for I am abashed and my soule is full of heauinesse and mourneth to see the number of transgressours so great, and the transgressions so infinite, and that there is no remedie or helpe; vnto thee therefore lift I vp my prayer: O Lord heare my voyce and despise mee not to whom thou hast

shewed

shewed so great mercie; touch the heart of thine annointed and turne it to thee that hee may minde nothing but the wealth of my Countrie, and in it studie and delight onely: O Lord, the charge is great which thou hast put vpon him, which if hée discharge the honour is great thou hast laid vp for him: Put of thy Spirit vpon his Counsellours and Nobles that they may haue courage and zeale for thee and thy causes, & not for themselues and their own vaine and worldly respects onely: Giue wisedom vnto the Iudges & Magistrates, Bishops, and Rulers of my people, that they may duely consider and ponder in their hearts euery morning & euening, and at none time, and alwaies, that the power is giuen them of y Lord, and

and that vnto him they must giue a strict accompt how they haue ruled, and that shortly, for the times hast to fulfill the compasse thereof. Finally, vnto all the people giue this grace, good Lord, that in their hearts may bee written that diuine sentence, wee shall all appeare before the tribunall seat of God, that knowing this terrour they may all couet both dwelling at home or remooving from home to bee acceptable vnto thée, and may perswade one another to do so: And vnto mee grant, O my God, that I may mourne for the abhominations which are committed, and neuer cease to pray for my people, that they may bee zuer thine, and thou maist neuer forsake them; Which good

Lord

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Lord

Lord vouchsafe in thy tender mercie towards mee for Jesus Christs sake, to whom with thee, and the Holy Ghost, three distinct Persons, and one invisible and onely wise God, bee praise for euer: Amen.

(***)

Lord & saue
Wilham forgiue

A Table

Hoddesdon, H.

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